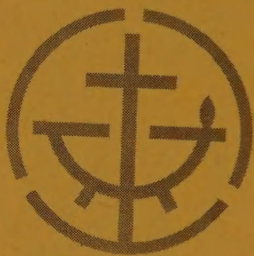


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A MISSION STUDY COURSE ALONG
BIOGRAPHICAL LINES

EDITED BY CHARLES R. WATSON, Corresponding Sec'y.

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THE BOARD OF FOREIGN MISSIONS
OF THE
UNITED PRESBYTERIAN CHURCH OF N. A.

PHILADELPHIA, PA.

*“The bright memories of the holy dead,
“The blessed ones departed, shine on us
Like the pure splendors of some clear, large star,
Which pilgrims, traveling onward, at their backs
Leave, and at every moment see not now ;
Yet whensoever they list may pause and turn,
And with its glories gild their faces still”.*

—Trench.

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PREFACE

"The Bible is written largely biographically," said a leading Bible student, "and I am glad for that, because I take great interest in a man when I don't take great interest in a thing." Should not these lives, spent 'in the King's service' and done here in 'ink and paper,' lead many to a better understanding of the true character, the joy, and the glory of that 'service?' May it not be, too, that they will bring many even into the King's presence? This is the purpose of their writing.

This book gives the life records of but six men and women; three from each of the two mission fields to which special attention is called, Egypt and the Punjab, India. Others have been in the King's service and have received their promotion; many others are still rendering heroic service to the King and His kingdom.

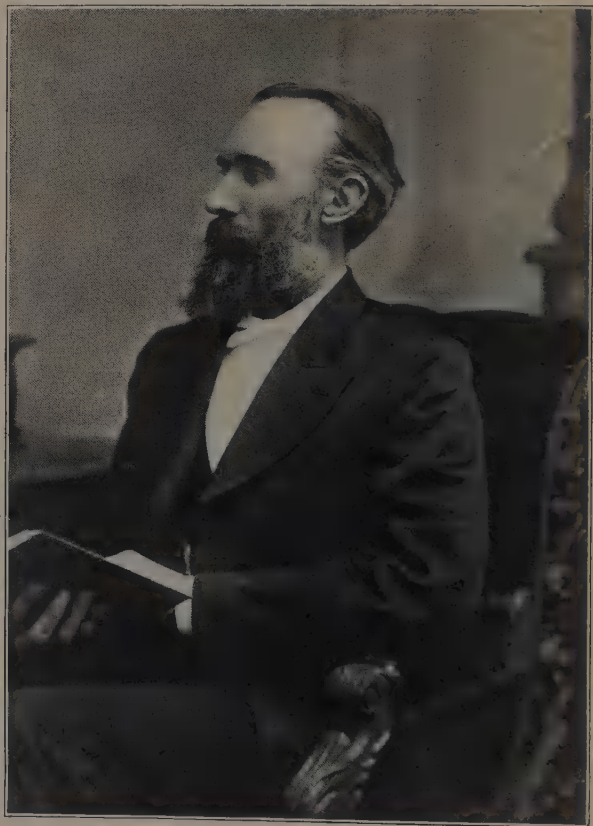
To all these, this book makes no reference. It lays no claim to completeness. Its character was determined by the material available, the writers who would co-operate, and the requirements of a mission study course for the Young People of the United Presbyterian Church. It will be found, however, that the lives here presented, call up for study different phases of the great missionary enterprise. In the study of these lives, every questioning reader will be led far afield into a study of geography, history, religions, social customs, and missionary methods. For the guidance of all such, supplementary helps have been placed in the back of the book.

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JOHN HOGG, D.D.

PIONEER MISSIONARY WORK IN EGYPT.

JOHN HOGG.

BORN AT PENSTON, NEAR EDINBURGH, SCOTLAND, APRIL
30TH, 1833.

DIED AT ASSIUT, EGYPT, FEBRUARY 27TH, 1886.

"The zeal of Thy house hath eaten me up."—Ps. 69: 9.

There are men of conviction whose very faces will light up
an era."—J. T. Fields.

"He was the prince of Bible workers in this land of darkness. For more than twenty years he was identified, more than any other one, with the work of evangelism, in Upper Egypt. Thousands heard his earnest words and were moved to examine the Scriptures to see if his teaching were true. One cannot contemplate his work without being deeply impressed with the fact that his was a large faith, always looking upward to the face of the Master and getting cheer from His smiles."—Rev. I. G. Bliss, D. D., writing about Dr. Hogg to the New York Evangelist.

IMPORTANT DATES AND EVENTS IN DR. HOGG'S LIFE.

- 1833. Born at Penston, near Edinburgh, Scotland, April 30th.
- 1848. Public confession of Christ.
- 1849. Matriculates as a student at Edinburgh University.
- 1851. Death of his mother, and first missionary address.
- 1856. Arrival of Alexandria and opening of a school.
- 1859. Return to Scotland for completion of theological studies.
- 1860. Licensed to preach the Gospel.
- Married to Miss Bessie Kay, January 10th.
- Sailed for Egypt, January 27th.
- Shipwrecked, January 31st.
- Arrives at Alexandria, March 19th.
- Preaches first sermon in Arabic, June 24th.
- 1863. Transferred from Alexandria to Cairo.
- 1864. Theological Seminary opened, September.
- 1865. Begins work at Assiut, February 21st.
- 1866. Appointed Professor of Theology.
- Returns to Scotland on account of health.
- 1867. Year of great Coptic Persecution.
- 1870. First Protestant Church opened in Assiut.
- 1872. First and only visit to America.
- 1876. Takes up special preparation of books for theological students.
- 1882. Rebellion, headed by Arabi Pasha—Missionaries are compelled to leave Egypt temporarily.
- 1883. Great religious interest in Upper Egypt.
- Itinerating on the Nile in the "Ibis."
- 1884. Another tour on the "Ibis."
- 1885. Last visit to Scotland.
- 1886. Dr. Hogg dies after two weeks' illness, February 27th.

I

JOHN HOGG

PIONEER MISSIONARY WORK IN EGYPT

BY MISS BESSIE HOGG

In a little Scotch village called Penston, situated not far from Edinburgh, John Hogg was born on April 30th, 1833.

His father was overseer in the Penston Colliery, and his mother the daughter of a small country farmer. They were a devout, God-fearing couple and held in high respect by all who knew them, Mr. Hogg for long holding the office of elder in the U. P. Church which the family attended. John was the third of a family of ten children, seven boys and three girls. At the tender age of four, he had already learned to read and spell and was promoted from the village school to the parish school of Gladsmuir. When five years old he committed to memory, during one afternoon, the multiplication table, and he had it so thoroughly that he never afterwards needed to refer to it, but had it always at his fingers ends. Yet he was not a particularly bright scholar. Grammar especially was his bug-bear, and once or twice, conscientious

Parentage.

boy though he was, he played the truant simply for horror of grammar and the rod. At the age of nine and a half he left school to enter the coal mines in order to assist his father and elder brothers in providing for the family. Trade was then very dull and times were hard. Through some misunderstanding, John's father had lost his situation and was reduced to working as a common collier, and the weekly income of father and two sons only amounted to some ten shillings.*

*The School
of Poverty.*

A few extracts from some reminiscences, written by Dr. Hogg in his later years for his children, will give glimpses of the poverty and the suffering endured during this period of his life. "Mother was our only tailor till we were out of our teens. When one outgrew a suit, the next in order assumed it, and as I was the third I generally finished them off. Well do I remember getting a new velvet jacket all to myself, one time when three were made for the three eldest of us. Mine had a big hump in the middle of the back, but I did not much mind about that, and when father put a penny in the pocket to 'hansel' it, I was as happy as a king. But I was sick of velvet jackets before I got through them. When George outgrew his, it came to me, and then I wore James's, and when they were past wearing in daylight, they were worn in the pit until they had entirely changed their color.

* About \$2.50.

"How proud I was when I got a present of an old lamp and got it trimmed and filled and felt that it was mine. Little I knew what was before me. It was fine fun at first, but it became a sober reality by-and-by. * * * I have always looked back to this time as a period of slavery. The dragging of the wagons up a steeply inclined plane was too heavy work for two boys of ten and fifteen years of age. I had to go before and pull with a chain in each hand, guiding the box on the rails and tugging with all my might at the same time, while my brother pushed behind. I was constantly getting a knock on my head from the projecting stones above, and when to save my head I got into the habit of getting it well down, while I ducked like a pony, my back, on which I had only a thin flannel shirt, rubbed on some knotty ridge that was lower than the rest, so that the whole of the spine was rubbed almost flat and the slightest touch on the unhealed sores caused such pain as almost took away my breath."

As a Miner.

The removal to another coal pit brought no lightening of work, but it gave the father a better situation, with better wages, and made it possible for the boys to attend evening school. This latter privilege was not welcomed by John, who preferred to spend his leisure time in play, but a crisis soon occurred in his life which

*An Accident
and
its Results.*

aroused the spirit of the student within him. One sorrowful Monday morning, poor Mrs. Hogg saw her son carried home, pale and suffering, on the back of a stalwart miner. "Don't cry, mother, my leg is not very sore," said John. But a mass of coal weighing a ton and a half had fallen on him, pinning him to the ground and breaking his thigh bone, and six weary weeks passed before he could be moved from his bed. "During this period," he writes, "I read the whole Bible through or nearly so. My aunt supplied me with a beautiful copy of the 'Pilgrim's Progress' and with this and a torn copy of 'Arabian Nights,' I whiled away the weary time, and from this acquired a taste for reading which never after flagged. From this time I was a changed boy. My books became henceforward my chief diversion, and in this I was helped by my brother James. As soon as I was able to use a crutch I was sent to school, and, with my mind now alive, I set to work in right earnest and in a few weeks made such progress as to delight my teacher who came along to inform my father that his son was a bright lad and that it was a great pity for so promising a boy to be doomed to work down in a coal mine. But what could the poor father do with his sixteen shillings a week and a family of seven children to support? It pleased him to hear his boy praised by the teacher, but it

grieved him very hard to find that he could do nothing for the lad."

John, therefore, went back to his pit life, not to the scene of his accident, but to a new mine of which his father was at this time appointed overseer at a higher salary than he had yet received. Work was faithfully done, but it was in the evenings that John lived. A new teacher in the night school gave him just the "lift on" that he was needing, and he and his brother James made rapid progress in mathematics, Latin and other subjects. The family prospects were now brighter, and in 1848 the parents took the important step of sending James to college. This acted as a still further spur to John, and on James's return the two applied themselves with even greater vigor, working late into the night at Latin, Greek and French, although work in the pit had to begin the next morning at a very early hour. It was at this period, too, that John mastered shorthand and acquired considerable proficiency on the flute and fiddle.

*Mining and
Studying.*

At the age of fifteen John was received into the full communion of the church. Ever since his earliest childhood he had often had serious thoughts about his soul's salvation, and though unable to fix the exact date of his conversion, he had for some time trusted that he had found the Savior. About this time, however, the sudden death of a little sister, the pet of the family,

*Religious
Experiences.*

combined with a sermon he had heard preached, made a profound impression on him and set him praying as he had never prayed before. On his way to work in the morning and many times during the day he would kneel down and pray, and often in the evening he would go out and, kneeling behind a hedge, pour out his heart in long, earnest prayer to God.

*In the
University.*

In 1849 the dear ambition of John's heart was realized and he found himself in Edinburgh, with his brother James, actually matriculated as a student of the University. The support of two lads at college was, of course, a great drain upon the slender family income, but it had long been the parents' great desire that both lads should be ministers, and they gladly denied themselves in order to provide the needful education. Lodging was obtained at the modest charge of four shillings a week, and by frugal living and the strictest economy the lads managed to live on the scanty allowance granted them by their parents. "This was a dumb session to me," writes Dr. Hogg, "for as I had never been accustomed to speak anything but broad Scotch at home, I was afraid of mingling with my fellow students for fear they should discover from my Scottish brogue and peeled knuckles that I was fresh from the coal mines. I dreaded their knowing it, fool that I was, and therefore deprived myself of much pleasure from mingling with kindred spirits."

A class of elocution soon removed the difficulty of accent, and as time and practice increased his confidence, John became popular.

During his first vacation he returned to the pit in the position of under-manager and rail-layer. All his spare time he spent sedulously at study, even when down in the mine, and the habit thus acquired of employing to advantage every available odd minute was never lost in later life. A great sorrow darkened John's second year of college life in the death of his loved mother, and there was more sadness than pride in his heart when, at the close of the session, he returned to his stricken home bearing with him his first two university prizes.

*His Mother's
Death.*

It was during his vacation in this year, 1851, that he worked for the last time in the pit. It was now also that he made his maiden speech, delivering a missionary address in Tranent Church to an appreciative audience, while his proud father stayed alone at home to pray for his son.

*First
Missionary
Address.*

By the time John's next vacation came around he was ready to earn money by teaching instead of mining, and he was successful in obtaining situations, first in Forfar Academy and, then, in Rothesay Academy, at which latter place he worked so hard, rising daily at 4 A. M. to study, that for four years thereafter he suffered from severe headaches.

Teaching,

*His Brother's
Death.*

A year of heavy trouble followed. James, the oldest son, whose heart was by this time set on becoming a foreign missionary, was struck down with consumption. While he lay ill, the father, at the early age of forty-five, succumbed to an attack of bronchitis and passed away. This stroke, which was regarded in the neighborhood as a public calamity, almost paralyzed the already stricken family, and when, three months later, James too was called away, their cup of sorrow seemed full. From the time of his brother's death, John felt in a manner pledged to dedicate himself to mission work in his brother's stead, and from this purpose and desire he never swerved.

*Appointment
to
Alexandria.*

The years of his Divinity Hall course must be quickly passed over. Supporting himself partly by teaching in Hamilton Place Academy, Edinburgh, partly by a bursary which he gained by competitive examination, he worked steadily on through three sessions of his course, devoting some of his leisure time to the private study of German, which he picked up very readily. In 1854 he made the acquaintance of Rev. J. L. Aikman, secretary of the Scottish Society for the Conversion of the Jews, and through him was invited to go out as a teacher in a proposed "Protestant Institute" in Alexandria. Attracted by this opening, John immediately set to work to study Italian and Arabic and also to read up

all the books he could discover dealing with Egypt. He declined a very tempting offer of the position of assistant classical master in George Watson's Hospital, a large Edinburgh secondary school, and at last, on the 17th of November, 1856, having completed four out of the five years of his theological course, he left Edinburgh en route for Alexandria, where he arrived on the 6th of December. Within nine days of his arrival, he opened a school in the house of Dr. Hermann Philip and there he taught for a few months, after which the school was moved to an old palace in the Abu Abbas quarter. While conducting the school, he still continued strenuously his study of Arabic and Italian. The strain of this hard work was not long in telling upon his health, and becoming utterly unfit for duty, he was forced to leave Alexandria for a time. After a visit, first to Cairo and then to Jerusalem, he returned to Alexandria only to find that the attendance at school had decreased greatly during his absence. Matters improved, however, when new premises were secured near the Square, and for some time the school continued very successful, practically though not nominally under the auspices of the American Mission.

In 1859, Mr. Hogg asked permission to return to Scotland in order to finish his theological course, and this permission was granted with the

*Completing
Theological
Course.*

expression of a strong hope that he would return again to Egypt. His departure was hurried at the last by the sad news of the illness of his sister, and he reached home just in time to spend a fortnight with her before her death.

Shipwrecked. After another session in the Theological Hall he was licensed by the United Presbyterian Presbytery of Edinburgh, and on January 10th, 1860, he was married to Bessie Kay, the daughter of a missionary in Jamaica. On January 27th, the young couple set sail from Liverpool on board the S. S. "Scamander," bound for Egypt. Almost immediately they encountered stormy weather, and in the Bay of Biscay the steamer sprung a leak and foundered on the 31st, carrying to the bottom all the worldly goods which Mr. and Mrs. Hogg possessed. They themselves, along with the crew and another passenger, with difficulty escaped with their lives, and after drifting about in small boats for about six hours, they were picked up by a Dutch steamer bound for Rotterdam and were landed at Plymouth. Their loss was estimated at over £300.* but it was more than made good by generous gifts of kind friends in Scotland and America. Within a month they once more started on their journey, avoiding the Bay of Biscay this time by traveling overland via Paris to Marseilles, and thus they arrived at Alexandria on March 19th, 1860.

* About \$1500.00.

Just about this time, the American missionaries were authorized by their General Assembly to organize a United Presbyterian Presbytery in Egypt, and the ordination of Mr. Hogg was the first official act of this newly constituted body. *Ordained.*

It was acknowledged by all the missionaries that Mr. Hogg particularly excelled in educational work, and to this department he therefore continued to devote his energies. With the aid of a singing class which he opened and which proved exceedingly popular, the school prospered well under his supervision, in spite of opposition. On June 24th, he preached his first discourse in Arabic, and before long he found himself obliged, owing to the absence of Dr. Lansing, to conduct weekly in this language two Sabbath services and also a week night prayer meeting. That he was able to do this with acceptance, in spite of the disadvantages under which he had labored in prosecuting his Arabic study, is a proof of his linguistic talent; and the fact that in addition to this preaching and his school supervision he found time for a great deal of personal work in the way of religious conversation and controversy with Egyptians and Italians in home, shop, hospital and elsewhere, besides establishing a weekly English prayer meeting, is a striking indication of his versatility and of his energy and devoted zeal. *Work in Alexandria.*

***Missionary
Tour.***

In 1861, he made a short missionary trip on the Nile below Cairo, but his first real mission tour was made in the following year, and it was the means of forcing on his mind the conviction, which he never lost and which led to important results, that the Coptic Church was the key to the mission problem of Egypt. During this tour, which lasted over two months, he visited sixty-three towns or villages, sold copies of the Bible in forty places, read and expounded the Scriptures in fifty towns or villages, had formal services in seven, had conversation with sixty-two Coptic priests, forty or fifty monks and two bishops, and left three colporteurs to sell books in the large towns and in the villages around them.

***Leaves
Alexandria.***

A few months after this, owing to illness among the mission staff at Cairo, Mr. Hogg was asked to go there. He went, meaning to stay only a week or two, but though he labored after this for twenty-three years in Egypt he never again returned to his work in Alexandria.

The year 1863 was a year of sickness and trial in the mission, and among the sufferers was Mrs. Hogg, who was attacked by smallpox, and, during an anxious month, was nursed safely through it by her husband.

It was also a year of violent opposition on the part of the Coptic priesthood, and of great straits in the mission owing to lack of funds. In both these connections Mr. Hogg's powers

of eloquent persuasion were called into play with excellent effect.

If the following year is to be characterized in one word also, it might be called a year of romance, for it fell to Mr. Hogg's lot to take a leading part in the negotiations which culminated in the romantic marriage of His Highness the Maharajah Dhuleep Singh to Bamba Muller, a pupil in the mission school at Cairo. On the 7th of June Mr. Hogg performed the wedding ceremony, and shortly afterwards, before sailing for Britain, the Maharajah presented the mission with £1000* in Bamba's name as a thank offering to the Lord, along with a promise of an annual gift of £500 for the remainder of their lives. *A Strange Romance.*

During this year, Mr. Hogg made a trip to the Fayum, an oasis of Lower Egypt, and he also occupied himself with translation work, producing a text book for use in the theological seminary, so long hoped for, and finally formally opened in September, 1864. All through his life in Egypt, Mr. Hogg constantly busied himself with translation work as far as his other manifold duties would allow. *Translating.*

In this connection, there is an interesting note in his diary dated 31st Dec., 1863, in which he says that he has just been amusing himself drawing up a few statistics, and has discovered (1) that the total of his translation work of vari-

* About \$5000.00.

ous kinds for the year amounted to some thirty chapters; (2) that he had preached 87 sermons and given 43 addresses and 74 lectures in Arabic, and 8 addresses, etc., in English, the total being 208 or four each week; (3) that he had taught 540 hours.

It is interesting to set over against the above record the following extract from his diary on 30th April, 1864: "Thirty-one years old to-day! The thought of how useless my life has hitherto been oppressed me exceedingly."

*Mission
Extends to
Assiut.*

The year 1865 stands out as an important one in Mr. Hogg's life and in the history of the mission, for in January of that year the Presbytery resolved that the mission should extend its sphere of labor into Upper Egypt, and chose Mr. Hogg to act as pioneer. As it was feared that no family could endure the heat of an Upper Egypt summer, especially at a distance of a fortnight's journey from any reliable physician, the enterprise for the first six months was to be regarded merely as an experiment.

*Assiut
Described.*

Assiut, the metropolis of the Upper provinces, was the place selected for occupation. It was a town of 40,000 inhabitants (two-thirds of whom were Mohammedans and the remaining third Copts), and is situated about 400 miles south of Alexandria and 200 miles north of Luxor, or about midway between the Mediterranean and the Tropic of Cancer. Speaking of

the vastness of the field upon which he was entering and the work he was initiating, Mr. Hogg wrote: "I wish I could transport you for a moment to the hills beyond Assiut and show you, not what Lepsius calls the best prospect in all Egypt,—the stretch of the Nile Valley north and south of Assiut, transfigured and etherialized under the blaze of the rising sun—but the valley of dry bones, stretching 250 miles to the north and 400 miles to the south, in which, on the 21st of February, 1865, in the name of the God of Life, a solitary voice began to prophesy. From Cairo on the one side far away to Assuan on the other,—nay, up to Khartum and a thousand leagues beyond—the whole valley was covered with a dense, dark gloom without a glimpse of light to encourage or cheer."

This is not the place in which to enlarge upon the condition of the Coptic Church, that remnant of the ancient Christian Church of Egypt, but another extract from a letter of Mr. Hogg's may at least give a hint of the nature of the darkness referred to above. After giving some details concerning the immorality of the Coptic clergy, he writes: "These and other gross sins that cannot be named are practiced by the priests and monks, and winked at, or rather laughed at, by the richer classes of the laity; and the latter, knowing that their spiritual *The Coptic Church.*

guides dare not rebuke them, live as they list, well aware that the priests will at any time grant them for a few dollars a full absolution from all their sins. It is true that few of the men put any faith in the priest's power to absolve, and yet there are few that do not repair to the priest at least once a year. All the women, without exception, put implicit faith in the priest's power to absolve them from their sins, and their chief object in going to church is to have the officiating priest place on their heads these holy hands of his that have made and handled and carried through the congregation 'the very identical body of Christ which was born of the blessed Virgin.'” Profiting from past experience the missionaries deemed it wise that the new move to Assiut should be made as quietly as possible to avoid arousing Coptic opposition, and it was therefore kept secret even from the native Christians in Cairo until within a day or two of the departure of the missionary party.

The journey, which was made in a native dahabiyeh, with no glass in the windows, occupied fifteen days, and was attended with various trying and uncomfortable experiences.

Work Begun.

With the help of Mr. Wasif, a house was rented, and, on March 5th, a beginning was made by the opening of a school numbering six boys and two girls—a small beginning, indeed, but

yet the germ from which afterwards developed two great institutions, the Assiut Training College and the Pressly Memorial Institute. Mr. Hogg made it his practice at first to attend the Coptic service on Sabbath day. Going as usual on March 19th, he was surprised to find a large crowd in attendance, but the unwonted audience was soon explained when a priest arose and proceeded to read aloud a paper in which the Bishop of Assiut, after giving his blessing to his flock, warned them against sending their children to the schools of strangers, who, while appearing to be prophets, were in reality false prophets, wolves in sheep's clothing, etc.

This was the beginning of bitter opposition and persecution, which continued for long and made these early days hard days indeed, though the details are too long and complicated to be entered into here. Mr. Hogg had need of all patience, tact, courage and perseverance to steer himself and the slowly growing Protestant community through these troublous times, and it is little wonder that the people grew to regard him with a love and esteem amounting to reverence. *Opposition.*

While struggling thus against opposition and misrepresentation, Mr. Hogg continued steadily at translation work; but the weather became scorchingly hot as summer wore on, and cour- *The Angel of Death.*

age and energy well-nigh flagged. Then sorrow came. On June 29th, a heavy blow fell in the death of his little girl, Mary Lizzie, at the early age of four. She was a sweet and charming child, beloved by all who knew here. "Her life," writes the sorrowing father, "has been to us as an angel's visit, and her death as the opening of the very gate of heaven."

Cholera. Cholera meanwhile was sweeping through the country, working fearful havoc, and Assiut suffered like other places, though the plague did not there enter the mission circle, as it did in Cairo in the sudden death of Mrs. Lansing and her youngest boy.

A Theological Seminary. In 1866 Mr. Hogg was formally appointed Professor of Theology. As he had fallen into a poor state of health, a trip to Scotland was considered imperative, but he was asked to do all he could, while at home, to raise funds for the building of a theological seminary in Assiut. Three months of his short furlough were accordingly spent in collecting money, with the gratifying result of a total of £500.*

Violent Persecution by Copts. On returning to Assiut, Mr. Hogg lost no time in making a small beginning towards his theological school. He started with thirteen pupils, three or four of whom were Coptic monks who, it was hoped, would, with some training, prove efficient workers among the Copts. Scarcely had this work begun when

* About \$2500.00.

there was a new and violent outburst of Coptic persecution, evidently carefully planned, and connived at, if not aided, by government officials. A tour was made by the Coptic Patriarch for the express purpose of crushing out the Protestant heresy, and Assiut was one of the towns visited. By acts of violence, by public curses, by threats and intimidations, the Patriarch did all that was in his power to strike terror into the hearts of the people and prevent them from sending their children to the mission schools. Before leaving the town, he ordered a public burning of all books published by the Beirut Mission press. Coptic fanaticism, however, reached its height in the treatment meted out to Fam Stephanos, a self enlightened and remarkable leader of the Protestant party in the town of Kus. The story is too long and intricate to be entered into here,* but it involved sad and trying times for Mr. Hogg and his brother missionaries, whose patience and courage were taxed to the uttermost, and who had need of all the wisdom, tact and determination at their command, before they succeeded in overcoming official indifference or secret opposition and obtaining redress for their grievances.

A natural outcome of this opposition and per- *Secret*
secution was an increase in the number of *Enquirers.*
secret disciples. Many friends of the mission

* A full account can be found in Watson's "American Mission in Egypt," chapter xiv.

made stealthy nocturnal visits, exercising much ingenuity in eluding the vigilance of clerical spies.

At Cairo. In 1868 it became necessary for Mr. Hogg to leave Assiut for a few months in order to assist in Cairo in the work of collecting and preparing matter for the press, and it was commonly reported in Assiut that he had taken his departure for good, having succumbed to the vehemence of opposition. Those who circulated such reports, however, failed to realize the undaunted zeal of the worker and the success which, slowly and quietly, but yet surely, was crowning his work.

Progress in Assiut. In the following year Westminster College, Pennsylvania, recognized his labors by conferring on him the degree of Doctor of Divinity.

In November of this year, 1869, building operations were begun in Assiut and the year 1870 stands out prominently as the date of the opening of the first Protestant church building in Assiut, of the formal licensing of two students of the theological seminary, and of the organization of the Assiut congregation. Matters were thus looking very promising in Assiut as far as mission work was concerned, but personal sorrow came to Dr. Hogg in the death of his youngest child, and in 1871, when he went to Scotland, death again entered the family and took away another baby boy.

It was during this furlough that, after spending busy months in Scotland, addressing meetings in many places, Dr. Hogg and his wife paid their only visit to America. Over two months were spent there, traveling about visiting congregations, delivering addresses on Egypt and the work carried on there. Great interest was aroused throughout the Church and, at the meeting of the General Assembly, a gold watch was presented to him as a token of appreciation. *Visit to America.*

October, 1872, found Dr. Hogg back again in Assiut. He was grieved to find that frequent changes of workers during his prolonged absence had had an injurious effect on the congregation and on the attendance at meetings and Sabbath schools, but after his return there was marked and steady improvement. Inspired and led by him, many members of the Assiut church volunteered their services for evangelistic work in neighboring towns and villages, and Assiut thus became a center of light for the surrounding district. Dr. Hogg reported as many as thirty-nine meetings each week for prayer and Bible study in Assiut and four neighboring towns. In Assiut alone, in the year 1873, there were in all 624 night meetings held. It was characteristic of this period of the mission that *every Copt who adopted evangelical views became himself immediately a missionary* and was zealous in trying to spread the truth among others. *Spiritual Awakenings.*

*Protest
against
Persecution.*

After an evangelistic tour in the upper Thebaid in 1875, Dr. Hogg was, in 1876, released from work for a while in order to devote himself to the preparation of class books for the use of his theological students. Thinking that this work would be better prosecuted in a cooler climate, he came home to Scotland, and while there he took occasion to bring to the notice of the Evangelical Alliance the disgraceful and even brutal treatment endured by Protestants at the hands of their Coptic persecutors. He earnestly appealed to the members of the council for their interposition in order to obtain redress for these acts of violence and for the other wrongs complained of. As an outcome of his representations, a memorial was drawn up and signed by the council of the Alliance and forwarded to his Highness the Khedive of Egypt. His Highness was graciously pleased to receive this memorial and promised to enquire into the specific grievances cited and the period of open opposition and injustice was brought to an end.

Of the next few years there is little to report, beyond steady, hard, faithful work and steady, if slow, progress.

*The Arabi
Rebellion.*

If, however, this period was uneventful in the history of the mission, it was otherwise in the political history of the country. Matters were fast ripening to a crisis and, in 1882, the crisis came in the rebellion headed by Arabi Pasha.

The 11th of June saw the massacre of Europeans in Alexandria, and it became evident that the missionaries, who for some time had been awaiting in anxious suspense the issue of the disturbances throughout the land, must, like other foreigners, be prepared on a moment's notice to escape for their lives. Loth to leave until absolutely forced to do so, they lingered for a time on board the American warship "Galena," but finally the order went forth that all foreigners must, as far as possible, leave the country, especially women and children. Passenger steamers being already overcrowded with refugees, the mission party, numbering over thirty, had to be contented with such accommodations as they could get. The British Admiral compelled a British steamer named the "Falernian" to receive the party along with a few others, numbering all together forty, and the only accommodation that was available was the hold of the vessel, originally constructed for the reception of cattle. After an exceedingly trying and in many ways uncomfortable voyage, the party landed in Liverpool on July 11th, the day of the bombardment of Alexandria. Dr. Hogg stayed only three months in Scotland, and then returned to Egypt, leaving his wife and family behind him in Edinburgh.

About this time trouble arose within the Evangelical Church in Egypt through the dissemina-

*False
Doctrines.*

tion of Plymouthist doctrine, and the scattering broadcast throughout the community of tracts bearing on controverted points, and treating them in a manner directly opposed to the teaching of the missionaries. Into this Plymouthist controversy, Dr. Hogg threw himself heart and soul. An ardent debater, with ready speech and a great power of clear, convincing argument, he was the very man for the delicate and difficult task, and, when a proposal was made to send a deputation to visit the affected congregations, it was only natural that he should be chosen for the purpose.

Before starting on this trip, however, he paid a flying visit to Assiut. On the very night of his arrival in the town, wearied after a hot fatiguing journey and tired out with want of sleep, a deputation arrived at the mission house with the request that he should come immediately to address a large meeting already assembled and awaiting his coming. A kind friend, however, intercepted the deputation, and, reminding them that Dr. Hogg was after all only human, sent them away and did not deliver the message till after meeting had adjourned. In explanation of this large meeting and of many similar ones held at this time throughout Assiut and neighboring towns, the following extract from the London papers of December 16th of this same year may be of interest:

"Reuter's agent telegraphs from Cairo as follows: Great effervescence at present exists among Mussulmans and Christians in Upper Egypt. The Copts display a defiant attitude and a popular outbreak is apprehended. The Egyptian Government is stated to have been warned of this state of things by the Governor of Siout (Assiut). The effervescence is said to be due to a religious propaganda carried on by American missionaries."

"Had Reuter's agency," wrote Dr. Hogg a few days later, "been correctly informed, he would have altered this alarmist dispatch into a statement somewhat as follows: '*Great religious interest* has been awakened among the Christian population of Upper Egypt, and in some places also among the Mohammedans. The Copts display an *expectant* attitude and a general *reformation* is anticipated.'"

*A Truer
Judgment.*

In point of fact, a remarkable religious awakening had really taken place, the fruit, no doubt, of long, patient sowing, but immediately occasioned by an alarming outbreak of cholera which had roused men's minds to serious thoughts. Nightly meetings were being held in Assiut, as many as eight or nine meetings a night sometimes, but at other times one mass meeting such as the one Dr. Hogg was asked to address. For one week Dr. Hogg remained at Assiut, adding the weight of his influence and

*Remarkable
Religious
Interest.*

his encouragement to help on the movement, but at the end of that time he had to leave.

*Itinerating
on the Nile.*

On October 3d, 1883, he entered the "Ibis" and began his tour through the districts disaffected by reason of the spread of Plymouthist doctrine. In his diary he gives an account of the trip, and a few extracts from this may be interesting as showing something not only of the work but also of the man.

"October 4-8. At Minieh. Average number at evening meetings 100. Went on Sabbath, after conducting service at Minieh, to Beni Ahmed and gave two or three addresses, each company of newcomers being anxious to hear something. Friendly discussion."

"October 8th. El Kom el Akhdar. Unexpected visit. Pastor overjoyed. Large meeting, 190 present."

"October 12th. Beyadeeyeh. Crowded all day."

"October 13th. Beyadeeyeh. Again crowded all day."

*A Strenuous
Life.*

"October 14th. Beyadeeyeh (Lord's Day). Brethren keep coming from Mellawi, Hoor, Deyr Bersha, Deyr Aboo Hannis, Tenda. Resolve to hold service in open air. Commenced at 10 A. M. under a patch of trees west of the village. Present 300 to 400. Service lasted till a little after 1. Had little help even in the singing, in which I had also to read the lines. Ex-

hausting service. Boat filled again in afternoon. . . . Service again in evening. . . . Deputation called and waited till 1.30 A. M. in animated discussion of the various controverted points."

"October 15th. Deyr Abou Hannis. Wrote important letter. Got a few minutes to myself while crossing river. Bundle of newspapers and letters unopened. Service under the stars. About 400 present. Disturbed by dogs occasionally. Audience intensely interested."

"October 17th. A busy day! First, meeting *Hard Work.* with enquirers. Then service lasting over three hours. Dinner. More enquirers and discussions in the evening. Up to town after sunset. Marriage ceremony at which whole village present. Feast at close, then back to boat at 10 P. M. tired out."

"October 20th. Mellawi. Discussions all day as usual."

It will be seen from these extracts what arduous work was involved in this trip on the Nile, and the picture hinted at, of incessant, unremitting toil, gives a very true indication of much of Dr. Hogg's life in Egypt. He gave himself unreservedly to his work and certainly did not spare himself.

The Separatist controversy continued to occupy much of his time and attention all through *Literary Work.* this year and, indeed, on into the spring of 1884.

In February, 1884, he made another tour on the "Ibis," this time accompanied by Dr. Lansing, and again later by Dr. Harvey, and after this we find him, writing a long paper in which "The Seven Points," around which controversy raged, were each argued with great vigor, and continuing the discussion in private argument and public debate.

In 1885, he paid his last visit to Scotland and underwent an operation which the state of his health rendered necessary.

Visit to Scotland. On this visit, as on the occasion of his visit in 1866, Dr. Hogg addressed the United Presbyterian Synod at its annual meeting. He reminded his audience that on the previous occasion he had just returned from reconnoitering the then untried field of Upper Egypt, and proceeded to give an interesting sketch of the work accomplished in the interval. Schools had been planted in some forty of the principal towns and villages in Upper Egypt, attended by 2039 pupils, and nearly all independent of help from mission funds. High schools had been established in four principal districts, and, in the center of all, a Normal School or Training College and Theological Seminary, with an enrollment of 351 students, 260 of whom boarded in the institution. Volumes of the Scripture and other books, educational and religious, had been distributed to the number of 112,000, i. e., an aver-

age of 18 volumes daily (6 days a week) for 20 years at 20 cents a volume. Besides this, preaching stations had been opened in 60 towns and villages.

Dr. Hogg was accompanied on his return to Egypt by his wife and family, who purposed making their home, for some years to come, in Egypt. But it was not to be. After another winter of work in Assiut instructing theological students throughout the week, and on Sabbaths preaching in the College or in outlying villages, Dr. Hogg was taken seriously ill on February 10th, and, after two weeks of severe suffering, breathed his last. *Last Illness.*

His death came as a paralyzing shock to all connected with the mission. Up to the very end, none had believed that he would really be taken away. He could not be spared. He seemed in fact necessary to the work.

"The whole mission," says Dr. Watson, "was astonished, stunned and dismayed. The native brethren, from one end of the country to the other, wept as for a father, while many were so disheartened that they began to think that the cause of truth was lost."

The death occurred on Saturday night, February 27th. At the Sabbath service next morning, nearly a thousand people crowded into the chapel, while a large number collected outside. In the midst of the service, the Governor of *His Death.*

Assiut entered with his suite, and they were again present in the afternoon at the funeral service, on which occasion "the church was packed full and the large open space at the door and the streets on each side were crowded with people of all religions and nationalities, Copts, Moslems and Greeks, vying with Protestants in showing their respect to one whose good deeds had reached men of every class and condition. At the close of the sermon and by request opportunity was given to the people to look for the last time on the placid face of the great and good man who had done so much and labored so long in their midst. As the throng passed by in order, the Governor was heard to say to one of his attendants, 'How they loved this man!' As the procession formed in front of the church, a company of British soldiers, detailed for the purpose by the commander of the garrison in Assiut, aided in keeping order and prevented the crowd from wholly blocking the narrow streets. The Governor and his attendants showed their respect for the deceased by walking to the city limits. They were followed by a long procession of the most intelligent and wealthy residents of Assiut and many from the surrounding villages."

Dr. Hogg was buried in the ancient Coptic cemetery in a tomb in the midst of a sandy des-

ert, and a fine mausoleum of white marble was erected over it by a generous friend, Mr. Wesa Buktor, a member of the Assiut church, who bore also all the expenses of the funeral.

Dr. I. G. Bliss, of the American Mission at Constantinople, writing shortly afterwards, said: *Estimates of his Life.* "It is not too much to say that the whole land is in mourning for this eminent servant of God. He was the prince of Bible workers in this land of darkness. For more than twenty years he was identified, more than any other one, with the work of evangelism in Upper Egypt. Thousands heard his earnest words and were moved to examine the Scriptures to see if his teaching were true. One cannot contemplate his work without being deeply impressed with the fact that his was a large faith, always looking upward to the face of the Master and getting cheer from his smiles."

This large faith was indeed the secret of his buoyant courage, and it was this, coupled with his talent for persevering industry, which enabled him in his comparatively short life to accomplish "more than most men who are spared to a ripe old age." Dr. Strang writes: "I never knew a man who could more truthfully have adopted the language, 'The zeal of Thine house hath eaten me up.' It was the text that first occurred to my mind on hearing of his death."

As a worker "with whom no man of ordinary energy and endurance could bear comparison," he was wonderingly admired. As a "clear, logical and rapid thinker, a fluent and eloquent speaker and a ready writer," he was acknowledged to be a missionary of no ordinary power and influence. As a teacher, he won the admiration, respect and confidence of his pupils and stirred their ambition. In all that he undertook, including music, of which he was passionately fond, he was an enthusiast and inspired enthusiasm in those with whom he came in contact.

Writing at the time of his death, Dr. Lansing said: "Our dear brother, Dr. Hogg, is no more with us—he has gone to his everlasting reward. . . . And what shall I say more? To our covenant God I wish to say 'I am dumb, because Thou didst it.' In reference to the Church at home and the mission work in this land, I cannot attempt to describe what seems to us the irreparable loss. His praise is in all the churches. Truly God's ways are not as man's ways, nor His thoughts as man's thoughts! We take comfort, however, from the assurance that God makes no mistakes and what we know not now we shall know hereafter."



MARTHA J. MCKOWN.

THE ELEVATION OF EGYPTIAN WOMANHOOD.

MARTHA J. MCKOWN.

BORN AT ELIZABETH, PA., MARCH 22D, 1834.

DIED AT PITTSBURG, PA., ON JANUARY 30TH, 1897.

"The Lord giveth the word. The women that publish the tidings are a great host."—Ps. 68: 11.

When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one talent which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide;
"Doth God exact day-labour, light denied?"
I fondly ask: but Patience, to prevent
That murmur, soon replies: "God doth not need
Either man's work, or his own gifts; who best
Bear His mild yoke, they serve Him best: His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

—Milton on his blindness.

"And there shall be night no more;; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever."—Rev. 22: 5.

IMPORTANT DATES AND EVENTS IN MISS MCKOWN'S LIFE.

- 1834. Born at Elizabeth, Pa., March 22d.
- 1851. Confessed Christ.
- 1859. Graduated from Monmouth College.
- 1860. Sailed for Egypt, October 6th.
- 1865. Leaves Alexandria for Assiut.
- 1866. School opened at Assiut.
- 1869. Returns to America on furlough.
- 1870. Resumes work in Assiut in autumn.
- 1874. First boarding-school, with eleven boarders, opened at Assiut, February 23d.
- 1877. Public examination of pupils, native girls appearing unveiled for the first time in presence of men.
Rescue of Sudanese slave girls, who are received into Miss McKown's school.
- 1881. Leaves for America, on furlough, in May. Obtains \$10,000 from Mr. Wm. Pressly for her Girls' College, which she named the Pressly Memorial Institute.
- 1884. Declining health—faces possibility of blindness.
- 1887. Second operation, unsuccessful.
- 1890. Totally blind.
- 1893. Sends her resignation to the Mission Board, December 4th.
- 1894. Leaves Assiut for last time, April 29th.
- 1895. Enters "Home for the Aged" in Pittsburg.
- 1897. Dies January 30th, at Pittsburg.

II

MARTHA J. MCKOWN

THE ELEVATION OF EGYPTIAN WOMANHOOD

BY MISS RENA L. HOGG

Ten years ago, the inhabitants of Assiut, the largest town in Upper Egypt, had become familiarized with the passage through their crooked lanes, of a curious little vehicle, the first and last of its kind to be known among them. It was a small Indian carriage, drawn by a donkey, which was slowly and cautiously led by a cross-grained but trustworthy old man. The little carriage had one sole occupant, a lady past middle age, short, stout, rather deaf and totally blind, but with mind keen and active, memory strong, interests wide and deep, and a nature as ardent as on the day she first took up her life-work in down-trodden and neglected Egypt.

As the little jinricksha slowly wended its way from house to house, the children round the doors, proud of their knowledge and eager to do what they knew to be not quite allowable, would sing out the name of its occupant. "Sitt McKowie, Sitt McKowie,"* they would call,

* "Sitt" is the Arabic equivalent for "Miss" or "Mrs".

modifying the final letter to suit their convenience. Then they would scamper off, mischief in their merry, dirty faces, to escape the virtuous indignation of the ill-humored but devoted attendant.

*A Name
that Lives.*

A day came when the vehicle ceased to go round on its errands of love and the familiar form of its owner was seen no more in Assiut. But her name lives on, and if the lady missionary in her round of duties happens to enter some of the less frequented quarters where tourists and foreigners are never seen, the little Arab urchins still sing out as before: "Sitt McKowie, Sitt McKowie," with faces as dirty and mischievous and hearts as happy in lawlessness as were those of ten years ago. If you ask the little transgressors who this "Sitt McKowie" is, a laughing "Do I know?" will be their only response. The name has lingered in the by-ways, but the children who knew her are children no more. They have left their mischief, as an outgrown garment, for the next race of little ones to use.

Ask the same question in the houses, however; ask the wives and the mothers, and what will you be told? "Sitt McKowie? Ah, she was good! She loved everybody and went about visiting in all the houses. She asked for all the sick people, and went to the mournings and tried to get the women to go to church. She loved us very much and came to teach us every week.

Ah, she was a good lady, very, very good! She would go to heaven straight!"

A loving memory treasured and revered in humble homes, and a name still lingering in neglected lanes, echoing on the lips of those who never knew its owner—this was the harvest of love and of fame which Miss McKown, the pioneer of woman's work in Upper Egypt, could claim. For Miss McKown was the pioneer of woman's work in Upper Egypt, and she reaped this harvest of love, of admiration and of fame.

Of Miss McKown's early life we have the *Early Life.* scantiest information. Scouller's Manual informs us that Martha J. McKown was born March 22, 1834, at Elizabeth, Pa., taught in the Sabbath school at the age of fourteen and in a public school at sixteen, at seventeen joined the church at New Concord, Ohio, and eight years later, in 1859, graduated from Monmouth College, and became principal of a ladies' seminary in Oskaloosa, Iowa. From this position the Mission Board called her in the following year. She gave up the work she had so lately begun and in obedience to the call which she recognized as the voice of her Lord, she sailed for Egypt on October 6, 1860, with Dr. and Mrs. Ewing, also newly appointed to the field.

In 1860, there were two mission stations in *At Alexandria.* Egypt, one at Cairo and one at Alexandria. A railway had recently brought these two stations nearer to each other, but had not yet penetrated

*A Crowded
School.*

further south than Cairo. In each mission station two ordained missionaries were at work. In Cairo they lived two miles apart, held meetings quietly in their own houses and were watching over a struggling school of about fifty boys and a Bible and book depot, established with the help of the British and Foreign Bible Society. In Alexandria the missionaries lived together, and with them Miss Dales, who had preceded Miss McKown in the field, but whose health was in a precarious condition. Two schools had been established with a fluctuating enrollment. At this time about seventy boys and one hundred girls seem to have been under instruction. Of these, some sixty attended a service on Sabbath mornings, in which they were joined by from fifteen to twenty adults. Neither school had a building which would allow for growth. Many of the girls were small, an advantage because it was thus possible to pack a greater number into the limited accommodations. "When they assemble all in one room," wrote Dr. Hogg, "to engage in the opening and closing exercises, every inch of standing ground, from the door to the teacher's desk, is occupied, and in a few minutes the room gets heated up like an oven. When dispersed into the different apartments, they begin to breathe more freely, though all but the large room are packed to the door."

It was to be an assistant in this primitive school, in a dark and narrow lane in Alexan-

dria, that Miss McKown gave up promising openings in the profession of teaching in America and crossed the seas to a foreign shore.

Such accounts had reached Egypt of Miss McKown's qualifications as made her arrival specially longed for, and letters written later prove that the expectations of the missionaries were not disappointed. "I told you," wrote Dr. Hogg, "that we were expecting a young lady from America; it is now with great pleasure that I tell you of her safe arrival. Miss McKown seems to be just such a person as we had wished to have among us. Her previous training must have been peculiarly adapted to fit her for mission work." And Miss Dales adds: "Our hands have been greatly strengthened and our hearts cheered by the arrival of a missionary whose qualifications and piety will render her eminently useful in her new sphere of labor."

*Timely
Reinforce-
ments.*

Miss McKown remained only five years in Alexandria, but during that period the girls' school experienced sundry vicissitudes. There was first an influx of refugees from Syria, driven to Egypt at the time of the great massacres, an influx that brought up the roll of the school from one hundred to one hundred and fifty, but rendered the work, with few and inefficient helpers, extremely difficult. But soon the tide turned. A hundred of the children were Jewesses, and some of these began to inquire in their homes why their forefathers had crucified their Mes-

siah. The Jews, taking alarm, opened two schools, into which they gathered their children by threats and bribes. For a while the rooms of the mission school contained many empty benches *and some pure air*. But by ones and twos the children drifted back till one hundred and nineteen were again upon the roll.

*In Sole
Charge.*

Almost from the first, Miss McKown had ceased to be a mere assistant. A few months after her arrival, Miss Dales became quite ill, and was compelled to leave Alexandria for the winter. When she had sufficiently recruited, a new school in Cairo claimed her help, and Miss McKown took over the full responsibility of the Alexandria school, working in the close atmosphere and damp heat to the full limit of her strength.

These years, however, full though they were of work and usefulness, were in a sense but years of apprenticeship for the real labor of her life. It was impossible, from Alexandria, to touch the true heart of Egypt. It was impossible to make of a school, whose pupils were drawn from the medley of foreign nationalities that jostled each other at Egypt's outer door, a lever that would raise Egyptian womanhood to a higher plane. In 1865, Miss McKown turned her face southward. At her own request, she was appointed to Assiut and accompanied Dr. Hogg and his family established a new center

of Protestant influence in the very heart of Upper Egypt.

Assiut is three hundred and fifty miles south *Assiut.* of Alexandria. The first hundred miles were speedily covered, but at Cairo the railway terminated, and it was necessary to make the remainder of the journey by river in a small *dahabiyeh* of the rudest sort. The roof of the tiny apartment at the stern, set apart for Miss McKown's use, was so low that she could not stand erect, but here she enjoyed the company of happy thoughts. The whole party were full of joy and hope. In after years, Miss McKown loved to recall those weeks. It seemed that never in her life had she been so glad of heart. Each day brought new experiences and new glimpses of Egyptian peasant life. The life before them seemed bright with limitless possibilities. Everywhere about them they saw the waiting fields, and the fact that God had sent them forth as laborers seemed the earnest of a harvest to be gathered in.

At last Assiut was reached, and the missionaries were accommodated temporarily in the house of Mr. Wasif Khayatt, who was already secretly a Protestant, and held the position of American Consular Agent at the time.

As this town was to be Miss McKown's future home, it will be well to get a picture both of what it is and what it was; the more so, because the towns of Upper Egypt resemble each

other so much in their general characteristics, that, seeing one, we may be said in a measure to have seen them all.

*The New
Assiut.*

The inhabitants of Assiut are rated at present at fifty thousand, but the town has, of course, shared in the increase that has doubled the population of Egypt within the last forty-five years. There is a *new Assiut* growing outside of the old boundaries. Fine houses and pleasant gardens are springing up everywhere, and many public buildings, prominent among them mission buildings, attract the attention of the traveler. Beyond these, through the pleasant months of winter, stretch north and south the rich green fields, skirted on the east by the broad river, ever studded with white sails. Dykes run in different directions, bordered by young trees, which, though of no account at present, promise shady avenues for the future. Towards sunset the principal dykes become lively with carriages. The wealthier inhabitants go out for their daily drive, perhaps along the bank of the Nile, or more likely to the new many-gated bridge and dam which, a mile to the north, keeps the water of the river under lock and key. From here the old town itself looks beautiful, its palm trees and minarets standing in clear outline against a background of low limestone hills and ever-changing sky.

In strong contrast to the spacious and mod-

ern appearance of *new Assiut* stands *old Assiut* *Old Assiut.* in large degree untouched by the passage of the years. Once confined within the limits of a wall, its houses are huddled together as though every inch of soil were precious. There is that curious irregularity about it that belongs to old towns everywhere, but is especially characteristic of the East. Each house shapes itself without regard to its neighbor's position, height or angles. High or low, straight or crooked, plastered or of crumbling brick, they are crowded together in confusion, looking in some quarters as though, after they were built, the ground had received a jar that threw everything a little out of gear. Here the plaster is peeling off, there a wall of sun-dried brick lies in ruins, the upper stories overhang the lower, and no two buildings are at the same angle with the street.

There is still another point of view from which to regard Assiut. Station yourself on the flat roof of one of its higher dwellings, and immediately the town assumes a different aspect. Its crooked lanes disappear, and every house is touched by other houses on each of its four sides. Imagine a honey comb with cells varying in form and size, and you have the apparent arrangement of the city. Woman's life lies open before you—woman's life as it is lived by all but the wealthier classes. It is a life that is lived largely in the open—not in the rooms so much as in the courts and on the flat roofs of the

▲ House
Top View.

dwellings. Women washing, baking, cooking, women mourning, smoking, gossiping, women tending the cattle, and women nursing their babies—any or all of these things may be seen from such a point of view.

But look deeper and you will see women existing, not living, idling their lives away when wise and patient industry would change a dwelling into a home, carelessly indulgent and foolishly passionate, ruining the children who are to be the hope of the future.

It was not modern Assiut, but this old Assiut that we have viewed from the housetops, that cast its spell over Miss McKown's heart. It was for this town and countless others like it, that, for thirty years, she worked and prayed. This closely-packed labyrinth of a city became the dearest place on earth to her.

First Home. The missionaries made their first home in a native house that Mr. Wasif Khayatt rented for them. It was just such a haphazard, irregular building as those we have described, and packed in among others of its kind. For the first time, Miss McKown found herself in the very center of a strictly Egyptian population, simple and kindly for the most part, though densely ignorant, unimproved, but also unspoiled by contact with the West.

How to get into vital touch with the women around was the first problem to be solved. Curiosity brought many to the house, and such

visits could be returned, but curiosity when satisfied loses its edge, and means must be used that would establish relations more sympathetic and enduring. Hope naturally turned to the young, and one room in the house was immediately set apart as a girls' schoolroom.

The school opened with three pupils, but before long there were thirty on the roll. A few of these girls had already learned the alphabet at a native school for boys. They now made rapid progress, so that in a short time Miss McKown had a class of ten or twelve who could read the Bible and "Line Upon Line," which had just then been translated into Arabic. The pleasure of the girls in the simple Bible stories was only exceeded by the teacher's pleasure in their progress, and as they repeated at home to their mothers everything they learned, there was soon a little circle of women whose curiosity in regard to the newcomers had been replaced by a genuine interest and respect.

*Opening
a School.*

The missionary party had reached Assiut on February 20th, and summer was close at hand. As month followed month, the heat grew more intense, and the house was not so built as to afford much protection from it. This heat with its attendant ills thinned the ranks of the scholars, and it was only those who had made the greatest progress, whose interest did not flag. When at length, towards the end of August, the rising waters of Egypt's annual inundation

*Heat and
Cholera.*

gave promise of cooler days to come, a terrible scourge of cholera swept down upon the town. Out of every forty, one was taken and, as an Egyptian woman must attend the mourning of even her most distant relative, there was not a household in Assiut but had mourning rites to perform. Wailing was heard on every hand. In the silent nights, sudden shriekings from some new quarter would announce that the Angel of Death had entered another house. It almost seemed as though God was again at controversy with Egypt, and the Reaper was gathering every first born. And while this wild and unrestrained grief was raging without, the missionaries met with their first bereavement. Dr. and Mrs. Hogg's eldest daughter, a little girl of four, was taken home after a few days' illness. The disease was croup, and had to be fought without a doctor's help. The little one had been singularly attractive and by her happy, lively disposition and loving ways had won a warm place in many hearts.

To Miss McKown, it was as if her sister's child had died, and that child almost as dear to her as if she were her own. She always identified herself with the family with which she lived in such a way that its joys and sorrows became her own, its slightest interest a personal concern.

The younger child was next laid low, and for a month continuous nursing had to be added to other cares. At last, having persistently stuck

to their post while every circumstance was against them, they were forced, in the glorious weather of early December, to abandon it in search of health. It was some years before, taught by hard experience, they reluctantly accepted it as a fact that for the sake of their work they must leave their work during the hottest months of summer.

Meanwhile the history of the little school was somewhat varied. It was open for only five months in 1866, and the attendance ranged from five to fifteen. Next year, during six and a half months, fifty-nine were enrolled, of whom thirty were Moslems and the remainder Copts; but the attendance fluctuated between twelve and twenty. In 1868, the attendance, though steadier, never rose above eighteen. An earnest spirit, however, was evident. Most of the pupils were daughters of converts or relatives of young men who were under training for the ministry. Five had joined the church and led, in turn, in prayer at the opening and closing of the school. Three went to different houses to teach women who were anxious to learn to read, and four, providing their own bread and clothing, were allowed to board, in a simple way, within the building, and so brought under an influence more close and constant.

*Spiritual
Results.*

This year, therefore, we see for the first time, in this little school, a minature of the girls' college of the future. At last its main character-

*A Girls'
College.*

istics were all present. Its pupils were drawn from a Christian community. They were to be trained that they in their turn might train others, either by word and work, or by the power of a changed life; and this training was to be perfected where possible, by taking the pupils entirely away from their old surroundings, and allowing them to live day and night in a new atmosphere. Meanwhile they would be neither pauperized nor Westernized, for they had to provide at least their own clothes and food, and no change was made in their style of life but such as was necessary in order to greater cleanliness and order.

It may be that the school had assumed this character as the mere result of circumstances, rather than as the outcome of a definite plan on the part of the missionary, but it was not long before Miss McKown grasped the situation, and responded to it, adopting that clearly defined policy that Dr. Hogg was following with signal success.

Her work, however, was interrupted by a necessary furlough in America just as this interesting stage was reached. When she returned in the autumn of 1870, she found herself relieved somewhat from the daily class work of the school, by the arrangement that had been made for it during her absence. A Syrian helper undertook a large proportion of the teaching for the next two years, and she was free to de-

vote her main strength to house-to-house work among the women.

In a work so absorbing as this, and a field so vast, it would have been easy for one of Miss McKown's ardent temperament, with her power of winning her way into women's hearts, to have lost sight of more distant issues, and thus, while laboring devotedly for the present, to have reaped in the end a much smaller harvest. But Miss McKown was saved from this mistake. Her own clear judgment, aided by the influence of her fellow-laborers, led her to take a broad view of her field and enabled her to arrive at a clear conception of the extent of the problem to be faced.

*The Present
and the
Future.*

More than nine-tenths of the population of Egypt are Moslems and, roughly speaking, for every twelve Moslems there is one Copt. The missionaries found the Copts Christian in nothing but the name. They found them priest-ridden, superstitious, ignorant and corrupt. The Moslems despised them, not only because they were a conquered race, but because the lifeless and mutilated religion they clung to deserved contempt, and, despising them, they despised also the Christianity they pretended to represent. To convince the Moslem that Jesus is divine, this Coptic valley of dry bones must be breathed upon by the Spirit of God. The gospel of Christ must prove itself the power of God unto salvation to the Copt first, then also

*A Strategic
Policy.*

to the Moslem. The little Protestant church, newly planted in the land, must be made for the Moslems, if for no other reason, the very opposite, in every point, of the old church which they despised. It had been ignorant, this must be educated; its worship had been elaborately ceremonial, this must be simple and spiritual; it had cared for itself alone, this must be trained to be an army of workers. Such a church would be an instrument with which God could work miracles. To turn the whole attack against Mohammedanism, to the neglect of these Copts, would be like attempting to cut down an oak with a sharp penknife while a blunt ax and a grindstone lay ready to hand. The early missionaries wisely planned to sharpen the blunt ax, stained with the rust of centuries, and then to guide its strokes towards the felling of that tree whose branches had so long spread darkness over the land and harbored every evil vice.

Pioneers, we have said, must be people who in an unpromising present have a vision of a radiant future, and can work, wisely and hopefully through dark days, to make this ideal real. In the years whose history we are tracing, when the missionaries at Assiut dreamed dreams, what was it that they saw?

*A Vision of
the Future.*

They saw established in this center two institutions growing side by side, one for young men and the other for young women. They saw them increasing in stability and usefulness, lengthen-

ing their cords and strengthening their stakes, till they sheltered under their roofs young men and women from the very limits of Egypt, and included in their curriculum all the subjects necessary for a broad and solid education. They saw these institutions Christian to the very core, deeply, aggressively Christian, keeping ever before their pupils, as the very object of their existence, the winning of Egypt for Christ. They saw them making ministers, evangelists, Bible-women and teachers—agencies suited to the people and within the ability of their poverty to support. They saw the darkness of Egypt brightened by the light of Christian homes, owing the power that keeps them sweet and pure to a training received within college walls.

Their dreams have long since been in large part realized, and the institutions they founded are still conducted on the lines then laid down. How wisely they planned is evidenced by the fact that to-day there are 224 mission stations, of which 213 are manned by natives alone, and that the present total of native workers is 438, of whom the large majority have received their training at Assiut. What the statistics would have been had the early missionaries allowed their hunger for souls to blind them to the duty of training the saved to become soul-winners, it is impossible for us to guess.

In the annual report for 1874 there are two *Earnest* passages of special interest. The one is penned *Appeals*.

by Miss McKown and entitled "Pressing Need For Girls' Boarding School." The other is an appeal by Dr. Hogg that Assiut's "Literary Academy" be given a chance to grow into a training college. The first appeal is warm and earnest, the second is fairly scorching, and both are calculated to carry conviction to the reader. The two schemes received at once the approval of the Board, and as much money aid as the Church's exchequer could afford.

In 1870, the missionaries had left their first home for a flat built over the new Protestant church, just beyond the west gate of the town. To the right of this, stood the brick building in which the Literary Academy was uncomfortably accommodated. To the left stood a native house which could be entered from the missionaries' residence. The latter was now rented and the new school was opened in it on February 23, 1874, with eleven boarders, eight from Assiut and three from Nakhaleh. By the close of the year the number had more than doubled and seven different towns were represented.

*Trained
to Work.*

"Twenty of the girls are from Protestant families," Miss McKown writes, "and the others are daughters of enlightened Copts. All but four provide their own clothes and their bread, which constitutes two-thirds of the whole cost of their food. As we do not wish to accustom the girls to what we cannot expect them to have in their future homes, we have furnished the house in a

very plain style. The beds are laid on the floor, and the meals are taken from low, round tables, without the use of knives and forks. The boarding school consists of three rooms, a pantry and a kitchen. These have to be used for recitation, dining and sleeping rooms. The flat roof serves for a play-ground.

"No servant being employed in the establishment except one for marketing, all the domestic work of the school is done by the boarders, and the larger girls are taught to starch and iron, and to do the morning work in Mr. Hogg's house. No exceptions are made in this matter in favor of any one. Not only are the girls contented, but happy, and they have made commendable progress in the ordinary branches of study, as well as in acquiring habits of cleanliness and order."

In 1875, she had to refuse girls for lack of room and was making efforts to get a larger house. In 1876, building had to be undertaken, and six additional rooms, a bath-room, oven and play ground put the school on a better footing and rendered possible many improvements. In 1877, an innovation was decided upon and carried through, with many misgivings but with entire success. A public examination was held, and, for the first time in Upper Egypt, native girls appeared unveiled before an audience of men. To the majority of the Copts and Moslems present, what they saw was little short of a revelation.

*Egyptian
Womanhood
and Christian
Education.*

The girls answered bravely and carried themselves well. The men were charmed. For the first time, it occurred to them that Egyptian women were not inherently lower than others, that all that they wanted was time and opportunity to rise.

In 1878, the boarding school was full, though a monthly tuition fee of 25 cents had been demanded. The house had been enlarged to its utmost capacity; the walls were giving way; and yet no more than 28 boarders and 34 day-scholars could be suitably accommodated and the painful duty of refusing applicants became frequent. From this time forward, each report contains an appeal from Miss McKown for a permanent building, a building in which there would be room to grow and which would be more worthy of the ideal towards which she was working. To obtain this became ever more absorbingly her heart's desire.

Milestones of Experience. There were other milestones different in character from those which we have mentioned. There were days when one and another of the boarding school household made public profession of their faith, and an earnest interest in spiritual things gladdened the hearts of the mission circle. There were days, when one and another went out from the parent home to establish homes of their own, such homes as were new in Egypt; and two of the number, after giving a bright example of patience in suffering

and of faith in the valley of shadow were transferred to the home above. There were days also when girls were sent out, with prayers and fears and earnest counsels, to become teachers of others, where prejudice was strong against any woman attempting such work and where the smallest indiscretion would, by the power of many tongues, be magnified into a crime. In 1880, Miss McKown reports that out of fifty-five girls who had been received into the boarding school since its establishment in 1874, thirteen had been engaged in teaching; three had become teachers within its walls and two were at work in the Assiut day school, which was now enrolling 165 pupils.

Meanwhile, one incident had occurred that broke in on the school-life with something of thrill and excitement.

It was in May of 1877, towards the close of a busy day. The missionaries had just returned from the usual evening service, always attended by the boys and girls of both schools, and were taking a little breathing spell before settling down to their remaining duties, when some school boys entered in a state of agitation. They were black boys—fine fellows, of whom much was expected in the future. They had been brought from the Sudan by Lord Aberdeen, were freed from slavery and were being supported and educated at his expense. Their story was that, returning from service, their attention

*Slave
Dealers.*

had been attracted by two evil-looking Arabs, who had with them three black girls, from twelve to sixteen years of age, whose appearance suggested that they were new arrivals from the far south. They had noted them closely enough to feel assured that the men were slave-dealers, and had come to secure Dr. Hogg's aid in rescuing the girls from their captors. A recent agreement with England had rendered the introduction of new slaves into Egypt illegal, punishable, indeed, by transportation to the White Nile, a euphonious synonym for death; but not withstanding that, there were difficulties in the way of rescue. Dr. Hogg showed the boys that if he should try to take the girls away by force, the men would declare them to be their wives, not slaves, and might frighten the girls into acquiescence. To persevere in the rescue without proof might involve the mission in troublesome litigation. "But," he added, "if the girls sought protection in our house and would affirm that they were slaves, we would do our utmost to protect them." The boys interpreted the answer according to the spirit of the speaker. They took it to mean, "I represent a mission and must not drag its name into anything in which the law would not uphold me. But you are free men. Do whatever the manhood in your blood prompts you to do and be sure of our support."

■ *Rescue Party.* A little later, men and girls found themselves followed by six stalwart lads, each armed with

a heavy club. The men immediately took to flight, leaving the girls to their rescuers without the striking of a blow. A few words revealed the fact that rescuers and rescued had a country and language in common, and that the girls were the last of a gang of slaves who had been stolen from their home, brought north by a weary journey along desert roads, and were being sold off secretly in Egypt. The boys, having explained to them to whom they were taking them, and the kindness that they might expect, brought them to the mission house and Dr. Hogg delivered them over to Miss McKown's care.

Under the single peasant's gown, placed on them by way of disguise, they still wore their original Sudanese costume, a little apron of fringed leather and a string of beads. For the rest they were clothed in evil-smelling oil, with which also their hair, plaited into a thousand braids, was saturated. A bath was the first essential and when this was followed by clean clothing and good food, the girls began to realize that they had, indeed, reached a haven of rest. Later in the evening a stormy interview occurred between the missionary and the two men, who presented themselves under the guise of aggrieved husbands, resolved to regain possession of their legal wives. But the girls were finally brought in and allowed to make their own choice, and when they declared the men to be slave-dealers, refused to go with them and

sought the protection of the missionaries, the men began to realize themselves to be in a position of some danger. They stopped their *Evil Overawed.* bravado and when Dr. Hogg warned them that should they make any further effort to secure the girls or interfere with them in any way in the future, he would hand them over to justice and see that they received the full measure of the law, they were glad to escape unmolested and departed to be seen again no more.

Three years later the three girls were baptized and their earnest Christian lives have since fulfilled the promise of that day. The eldest acted as nurse for some time in a mission family, and after a short experience of married life, died. The other two showed considerable ability and were employed in the school to which they owed so much. One of these, after doing faithful work as a teacher for many years, left for a home of her own in Cairo. The other still acts as matron in the school. She is a fear to evil-doers, but a motherly friend to all the girls and a valued and trusted helper to those in charge.

On Furlough. The time for Miss McKown's furlough was again drawing near. In 1869, she had gone home just as her little school was crystallizing into the pattern her judgment approved. Having had a summer's rest in Scotland in 1876, she did not make her second visit to America till 1881. At that time, her school had again reached an interesting juncture in its career.

A hundred different circumstances impressed upon those in charge of the college and boarding school the necessity for building. But in Egypt, a new building is a heaven, the road to which lies through purgatory. If you would build, you must buy land. If you would buy land, you must enter a labyrinth of negotiations. If you would negotiate, it must be with children of Heth, who, while they are saying to Abraham, "Take the field and the cave that is in the field," are secretly deciding to charge him tenfold because he is not a Hittite, if not also, between the drafting and the signing of the deed, to cheat him out of some small corner.

When Miss McKown left for America in May, 1881, part of the land for the college had been bought and buildings were in course of erection. Naturally, the site for the girls' school which was to occupy a portion of the same garden, seemed also practically within reach, though three years were to elapse before the desired position was actually secured. In February, 1880, Dr. Alexander had written "After five years of repeated disappointments, failures and discouragements, we have been able, only a month ago, to begin to purchase a lot for building." The land in question was a large garden situated between the town and the railway, nearly four acres of which are now mission property. Were some one to write a complete history of this purchase from the early negotiations of 1875 till

the last portion was secured in the spring of 1904, it would make a strange and interesting volume, and its reader would ever after regard an Egyptian title deed as a monument of patience and of policy and of several less virtuous characteristics.

*Money
Raising.*

Miss McKown went home nominally to rest, but really to bend every energy towards securing funds for building. Money is not a topic that a missionary loves, but sometimes the missionary loves something else so keenly, that for its sake the topic is endured. Love for the school carried Miss McKown through many an arduous task during her year and a half in America.

It was a day when hope was at the ebb and the sky had lost its rose tints that she called at the house of Mr. William Pressly, of Monmouth. That day was painted in most vivid colors in the picture gallery of Miss McKown's memory. It was no wonder that she liked to recall it. Even to the listener, it made a striking picture, in which the simplicity of Mr. Pressly's character and surroundings brought into strong relief the magnificence of his self-sacrificing generosity.

*A Generous
Response.*

Mr. Pressly's response to Miss McKown's plea was a gift of \$10,000, of which half was to be spent on the new building and the remainder was to constitute a fund to aid in supporting pupils too poor to defray the entire expenses of their board and education. With the moneys

secured from other sources, this munificent donation seemed to sweep away every remaining difficulty, and it was with a full heart that Miss McKown christened the girls' college of the future the Pressly Memorial Institute.

It was not till 1886, however, four years after her return to Egypt, that the boarding school was established in its new quarters. Meanwhile shadows had been gathering around Miss McKown's life. The first shadow in large part passed away. She had an acute attack of facial paralysis and to her sensitive nature the disfigurement it caused was peculiarly hard to bear. By slow degrees, however, the affection disappeared and at length the only trace remaining was a slight immobility of the upper lip.

The next trial was more far-reaching in its results, vitally influencing her whole future. In the summer of 1884, she accompanied Dr. Hogg in one of his evangelistic tours in the Nile boat. One evening, while enjoying from the deck the beauty of the moonlight on the water, she was struck by a shadow on the surface of the moon. Calling Dr. Hogg's attention to the strange appearance, she discovered that it was visible to no eyes but her own. Recalling the experience of her father, who had spent many years of his life in blindness, Miss McKown was not slow to read in the altered face of the moon a warning of approaching night. As soon as possible, she consulted the most skillful oculist in Egypt,

■ *Dark
Shadow.*

and the story of the next five years is one of repeated interruptions owing to long absences in Alexandria under his care. In November of 1884, she underwent an operation. There was no hope of having perfect sight restored, but it was thought that the disease might be checked. After bearing with cheerful courage a month of darkness, inactivity and suspense, she discovered that the experiment had proved not merely futile, but injurious. She returned to her post in the school, in the care of which Miss Kyle had recently been associated with her, taught her classes, visited in the homes, went over plans for the new building and faced with resolute cheerfulness the uncertainties of the future.

The Darkness Deepens. The year 1886 was darkened by further trials. The death of Dr. Hogg, the breaking-up of her adopted home, weary months of fruitless medical treatment, and the voluntary relinquishment of all connection with the Pressly Memorial Institute, were crowded into one half-year. What all this cost her warm, keen nature, of battle and pain, we can hardly estimate, but that she came out of the struggle conqueror is evidenced by her remarking in regard to the succeeding months, that the evening of that year had verified the promise that "at eventide it shall be light."

The Assiut Girls' Boarding School began its life in the Pressly Memorial Institute on September 14 of that year, under the superintend-

ence of Miss Kyle and Miss Jessie Hogg. Though Miss McKown was to have no further share in its responsibilities, lest she should be tempted to overtax her failing sight, the increasing prosperity of the school was a joy to her heart, and she felt herself tied to it by bonds that not even death could sever.

Her remaining years in Egypt were devoted specially to harim work. It was no new enterprise to Miss McKown. She had entered upon it vigorously during her first years in Assiut, sometimes accomplishing as many as twenty-five visits in a week, and though more and more encroached upon by the growing demands of the school, this work had always claimed a portion of her time. In this, as in her school work, she was following a definite plan of campaign, in which the missionary was to be not merely a worker, but a leader of workers. But here it was more difficult, for the prejudice against an Egyptian woman's visiting from house to house is so unconquerable that Bible women can be secured, for the most part, only from the ranks of elderly widows and blind girls. But Miss McKown did all that she could with her material, and those who worked under her care like to talk of the lessons she used to give them, the prayer meetings she held for them, and the care with which she made their first days easy, calling beforehand at difficult houses, or arranging

to drop in at the time of their visit, till they began to feel at home in their unfamiliar sphere.

On the "Ibis." Her first work after resigning the care of the school was to undertake a trip south in the 'Ibis,' visiting every town and village in which there was a nucleus of Protestants. She was absent three months and reached a point 230 miles south of Assiut. She had a three-fold purpose in her tour—to gather pupils for the Pressly Memorial Institute; when that was impossible, to persuade the mothers to let their girls attend the village schools for boys; and lastly, to see what could be done for the women themselves. She returned with this latter problem heavy on her heart, feeling that every adequate plan she could suggest involved an impossible outlay of workers and money.

She then settled down to the work in Assiut, conducting meetings, teaching in the houses and receiving visitors. But she found that, in spite of every caution, the little sight remaining to her was failing and in November of 1887, a second operation was decided upon as the last hope, however fragile, of escaping total blindness.

A Last Operation. It was in the Alexandria mission house that the operation was performed. She went up on the roof the evening before, to watch what her heart told her would be the last sunset she would see on earth. What she passed through in that half hour, who can tell? It was no easy task to give up the manifold joys of sight. She had

a keen enjoyment of nature. All beauty of color or form appealed to her. She could talk for five minutes interestingly about a single flower she had admired, and a mere description of a country scene in a letter was a pleasure that she might remember months after its perusal. Such trifles as these help one to measure the extent of her trial.

A text that Miss Strang read to her just before the operation next day, strengthened her for the ordeal and was never forgotten. "Thou wilt light my candle; the Lord my God will enlighten my darkness." She could trust herself to the faithful love of God.

The operation, though unsuccessful in what it attempted, did not result in immediate and total blindness. What of vision remained might to one with perfect eyesight seem of no practical value; but it was light, and light is precious. For two years more, she was still frequently under the oculist's care. In 1890, however, we find her rejoicing that at last she is free from this continuous strain, and that, while totally blind, she can henceforth give herself wholly and uninterruptedly to her work. It was then that, growing nervous of donkey-riding as a means of conveyance, she began the daily journeys in the little jinricksha under Salih's care.

Amusing stories linger in the town of the old man's surliness and Miss McKown's unfailing kindness to him. The length of her visits was

one of his trials; the insignificant, out-of-the-way houses she deigned to favor with her presence, another. While he sat and waited by the little donkey carriage, he would air his grievances to the world. But when Miss McKown would return, feeling her slow way with outstretched hands along some crooked alley too narrow for even that small vehicle to enter, she would meet him with polite apologies and commiserations, and his surliness would vanish before her appreciation of his good and faithful service.

Blindness

■ *"Talent."*

Doubtless her blindness was in itself a talent. If she preached resignation, what woman could resist her words? If she urged to energy and effort, the fact that she, though blind, worked on, appealed more irresistibly than her message. Her misfortune was of a kind to awaken the warmest sympathy in the people's hearts and they still recall with pity her timid caution, the children's rudeness, and the vicious barking of the dogs. Her endurance of such trials on their behalf and her unfailing interest in their concerns, make her memory linger in the minds of many of them as a very personification of self-sacrificing love.

It was wonderful how capable Miss McKown remained to the end, and how she seemed to cheat her blindness of its power to narrow her life. She learned to use a typewriter and read books for the blind, attended to her own mend-

ing and darning, and did many things to lessen the sense of helplessness that would have been so galling to one of her independent character. She kept everything in such perfect order that no eyesight was necessary to enable her to lay her hand on whatever she might need. Her fingers were more sensitive to the presence of dust than was the servant who cleaned her room, more quick to detect a wrinkle in her dress than the one who was fitting it for her.

But the conviction was slowly growing in her heart that it was time to give up work. Not that she had wearied of it, or would not have chosen to end her days in the land of her adoption, but she felt that she was no longer able to attempt as much as the home church had a right to expect, and she feared that she might prove a burden to others and lessen their quota of distinctively missionary service.

*Time to
Give up.*

On December 4, 1893, she wrote to the Mission Board the letter that was the sign and the seal of her victory. Her resignation was accepted, and at its meeting in February, 1894, she formally announced to the Missionary Association the step that she had taken.

The remaining weeks were heavy with the atmosphere of parting. Towards the end, her room was filled with native friends from morning till night and many a time her composure broke down under the strain. It was characteristic of

her that while the tension was most acute, she twice remained an entire night at work in preparations for her leaving, her strong emotions demanding this outlet of action.

■ *Sad Parting.* On Monday, April 29, 1894, she left Assiut, by the morning train; the platform crowded with friends who had gathered there as a parting expression of their gratitude, respect and love. She could wave them a good-bye, but could take no last look at the faces most dear to her, or at the different landmarks of the town that had been her home for twenty-nine years. Nor was there need. Her power of vision was independent of environment and she carried their image in her heart.

She had now braved her brilliant trial. The short life-journey before her held nothing else to fear.

In the "Home for the Aged." The next year, she spent chiefly with her sister, but from the first her intention was to end her days in the "Home for the Aged" in Pittsburg. She always guarded with over-jealous care the interests of her friends, thinking no sacrifice too great that would forward her plans for their welfare. It was only natural, therefore, that she should refuse to let those dearest to her share the burden of her blindness, no matter how greatly they might covet the privilege. No persuasion would avail to alter her decision and she entered the home in the summer of 1895. A

room had been specially furnished for her—the missionary room—provided with everything that loving friends could arrange for her comfort. And she was a missionary to the end, using brain, tongue and pen to further the interests that were dearest to her heart. Many look back with pleasure to hours spent with her in that room.

The years Miss McKown had spent in Egypt were calculated to make perfect adaptation to a life so circumscribed and uneventful, difficult in the extreme, and those who knew her best and loved her most would be the readiest to realize that it was God's crowning mercy to her, that before she had time to weary, He called her home.

On January 30, 1897, most unexpectedly, the summons came. She had awakened in pain in the morning, but before long remedies relieved her, and no one suspected illness of a critical nature. Later in the day, the pains returned and in a few minutes all was over. Her blindness had vanished and she was beholding the glory of God in the face of Jesus Christ. *In the Light of God.*

To the women of America, the woman's hospital in Tanta stands as Miss McKown's memorial. They have built it to her memory and lovingly called it by her name. To the women of Egypt, her name is indissolubly connected with Assiut, and with the work of woman's edu-

cation in Upper Egypt. To them, the true monument to her memory, the reminder of her long labors, and the token of her life's success, will ever be the school whose name was written in her heart, the Pressly Memorial Institute.



SARAH B. DALES LANSING.

THE PERSONAL ELEMENT IN MISSION- ARY SERVICE.

SARAH DALES LANSING.

BORN NEAR MOSCOW, NEW YORK, JULY 30TH, 1820.

DIED AT CAIRO, EGYPT, NOVEMBER 26TH, 1889.

"He that is wise winneth souls."—Prov. 11: 30.

"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Daniel 12: 3.

"The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweet violence whether they will or not."—Cudworth.

"O, had I ten thousand bodies, * * *, how would I, how ought I, as on the wings of the wind, send them forth on such errands of mercy and love! How could I detain one? He who gave Himself for me should have them all; and then, how small, how small the gift!"—From one of Mrs. Lansing's letters.

"The weapons which your hands have found
Are those which Heaven itself has wrought—
Light, Truth, and Love."

—J. G. Whittier.

IMPORTANT DATES AND EVENTS IN MRS. LANSING'S LIFE.

- 1820. Born at Moscow, N. Y., July 30th.
- 1830. Early Missionary Resolutions.
- ? Moves to Philadelphia.
- ? Unites with the Church.
- 1854. Sails for Syria as a missionary.
- 1856. Death of her father and mother.
- 1857. Falls from horse incurring serious injuries, and suspension
 of work.
- 1859. Reaches Alexandria, Egypt, May 28th, and takes charge
 of Girls' School.
- 1860. Dangerous illness necessitating transfer to Cairo, where
 she takes charge of Girls' School.
- 1864. A remarkable religious revival in Cairo, resulting in the
 conversion of many teachers and scholars in the
 Girls' School.
- 1865. Returns to Alexandria on furlough.
- 1866. Married to Rev. Gulian Lansing, D. D., on August 9th.
- 1889. Dies November 26th, after seventeen days' illness.

III

SARAH B. DALES LANSING

THE PERSONAL ELEMENT IN MISSIONARY SERVICE.

BY REV. CHARLES R. WATSON.

We are prone to think that our usefulness in the world and in Christ's kingdom depends chiefly on the position we occupy. We are mistaken. It depends chiefly on what we are. "Where you are is of no moment, but only what you are doing there. It is not the place that ennobles you, but you the place."

Mrs. Sarah Dales Lansing's life teaches this truth. It could not be the persuasive eloquence of public preaching, it was not the far-reaching influence of a genius for organization and administration that won for Mrs. Lansing her place of honor in the service of Christ. It was the power of personality, irradiated by Christ's love, which could truthfully say in the words of another, "I live; yet not I, but Christ liveth in me." Whether in the informal relations of church and social life in Philadelphia, whether in the strange and novel environment of a Syrian school, whether in missionary service in Egypt, whether as hostess receiving travel-

*The Lesson
of a Life*

ers and friends in her home, whether lying on a bed of suffering and pain, whatever the circumstances, steadily, like some bright star of the heavens, this pure, patient, loving, earnest Christ-like personality shone out undimmed, until the dawn of its immortal day.

Birthplace. Sarah B. Dales was born July 30, 1820, near the village of Moscow, Livingston county, in the hill country and lake region of Northwestern New York. Of her early life, we have but little record. Her parents were Hugh and Margaret Dales, and she was the third of seven children, and the second of three sisters. Between her and her brother John, the late Rev. John B. Dales, for fifty-three years pastor of the Second United Presbyterian Church of Philadelphia, and for thirty-six years the corresponding secretary of the Board of Foreign Missions, there was a special attachment and a natural sympathy which grew 'from more to more' during the long years of service which these two gave to Christ, although in widely separated fields of work.

Education. Sarah's early educational advantages were only those of the District and Select School; her wide and careful reading, and also a habit, which she formed at an early age, of writing freely both about the books which she had read and the experiences and events of life gave her, however, a literary style and a remarkable power of description, which lent peculiar charm

to her numerous contributions to the church papers.

Of these letters, one of the most honored ministers and theological professors says: "The first missionary literature I ever read, or that I remember to have read, was a series of letters of Miss Dales which appeared in a periodical published in the '50's, the Christian Instructor. I have no doubt thousands who never thought of going to the foreign field, as well as many who have gone or cherished the hope of such an honor, received their first and strongest impulses toward foreign mission work from her wonderful letters." *Literary Ability.*

Of Sarah's early religious training and experience, we have the following account given by her brother, the Rev. J. B. Dales, D. D., in a sketch which appeared at the time of her death in the Women's Missionary Magazine: *Early Religious Life.*

"The marked religious spirit which was ever so observable in her, began at an early period. The church which the family attended was ten miles away, but she was regularly there, and the Sabbath sanctuary services were supplemented with the Shorter Catechism and the family worship exercises of the Sabbath evening at home. In all these means of grace, she always manifested a deep interest, and as years passed on, all that interest seemed to increase. Her convictions of sin were early and strong, and not less apparent were her repentings. Not

infrequently, it was said, that a few moments which her mother or a faithful teacher would spend in showing her, in private, the wrong in the sight of God of something she had said or done, and in their praying together for the forgiveness of it, was far more effective for good than any ordinary use of the rod. Any wrong in word or act thus dealt with, was seldom repeated. Yet in her natural timidity, her distrust of herself, and her fear of presumption, she long hesitated about publicly confessing Christ, and it was only when she was led, as she ever thought she was, by the Holy Spirit to realize, under the preaching one evening of a faithful servant of God, that she was following Jesus only afar off, that she took the step of uniting with the church. But that once done, and done as it was with all her heart, the effect was most marked." It was in Philadelphia and in the Second United Presbyterian Church, then the First Associate Reformed Church, that Sarah Dales made this first public confession of Christ.

*Uniting
with the
Church.*

The missionary spirit in Miss Dales ran parallel and was identical with her spiritual life as a Christian. As her brother adds, "The first day of her being at the table of the Lord and in the communion of saints, was, as she said, 'a day of heaven upon earth' to her, and that night, as ever afterwards, the one question in her heart and on her lips was, 'Lord, what wilt

thou have me to do?'. Thenceforward her motto was, 'The love of Christ constraineth me,' and she diligently sought to do what she could." She instinctively felt herself "saved, to serve." The transmission to others of the peace and hope and joy which her own soul had experienced in Christ, was not so much a consciously *recognized duty* to be performed as a *natural and even irresistible outgoing of the new life* within her.

In the city of Philadelphia, she found conditions of ignorance, spiritual destitution and need, such as exist in every large city, and these presented a large field for missionary activity. Up and down the neglected lanes and alleys of the section of the city in which her church was located, she went, visiting house after house, speaking words of cheer or of sympathy, bringing messages of warning or of encouragement out of God's word, praying earnestly and lovingly, or leaving religious leaflets, according as circumstances permitted one form of service or another. For several years, she devoted a portion of each week to this sort of work.

The Sabbath school, however, afforded her the most congenial field for service and gave tangible evidence of the influence of instruction, prayer and pleading. There was nothing formal or perfunctory in the work of Miss Dales as a Sabbath school teacher. She sought not only to *teach the lesson*, but also to *win the* *Winning Souls.*

life. Of her method and success as a Sabbath school teacher, one who knew her says, "She would take a list of all the girls whom she had gathered into her classes, and then at stated times would make each scholar, by name, the subject of fervent prayer for her early conversion. Thus, and with corresponding faithful teaching and timely private conversation with each, it was found, when she left, that of all who had successively come under her care in the school, *not one had failed, so far as known, to give evidence of a change of heart and to unite with the church.*"

Early Precious as this service of Christ was to her,
Missionary she was not satisfied. Her sympathy went out
Purpose. to those who had *never* heard the Gospel, and she longed to bring the good news to them. An incident of her childhood days was prophetic of that choice of a life work which she made twenty-four years later. "In about her tenth year, a missionary, recently returned from laboring among the Choctaw Indians, came one day into the school where she was, and told much of the needs of that people in their destitution of the Bible. All that story she drank in with intense interest; and that evening, as often afterwards, she said if God would ever open the way she would devote her life to the work of making the Savior known to such."

Such biographies as those of the elder Mrs. Judson, of Mrs. Harriet Newell, the first Amer-

ican martyr to Foreign Missions, and of Mrs Sarah L. Smith, deepened her interest in the extension of Christ's Kingdom unto "the uttermost parts of the earth." For a while she was in correspondence with the late Hon. Walter Lowrie, so long the efficient secretary of the Board of Foreign Missions of the Presbyterian Church, with reference to the work among the Indians in the Southwest. Finally, however, the decision was reached to go out as a missionary of the Associate Reformed Church in response to an earnest appeal coming from Syria for an unmarried woman missionary.

It is interesting to note the difficulties which *Difficulties.* attended such a decision. As yet scarcely any unmarried women missionaries had ever gone to the foreign mission field. Neither the Associate Reformed Church nor the Associate Church, by whose union the United Presbyterian Church came into being, had as yet sent to the foreign field an unmarried woman missionary. So much doubt existed with reference to the propriety of such a course that Miss Dales did not venture to ask for a formal appointment at once. Consulting with her brother, the Rev. Dr. Dales, the agreement was made, in their common devotion to the cause of Christ, that she should go out at his personal charges and that after a period of trial in the work, she would apply to the board for formal appointment as a missionary. For two years

this arrangement continued, when she became a regularly appointed missionary of the Associate Reformed Church.

*Leaving
America.*

The missionary party, which sailed from Philadelphia on September 30, 1854, on the "City of Manchester," consisted of Rev. James A. Frazier, Mrs. Johanna Frazier, Miss Sarah B. Dales, Rev. Thomas McCague and Mrs. Henrietta McCague. The first three were bound for Syria, the last two were the first missionaries to sail from America for the Egyptian mission field.

The journey across the Atlantic was a pleasant though uneventful one. The party found Christian friends in Liverpool, and the privileges of worship and the observance of the Lord's Supper with the followers of Christ in a sister church made the few days of their delay in England altogether refreshing.

Then followed the sea voyage on the "Orontes," bringing with it the traditional experience of rough weather in the Bay of Biscay, a delightful stop at Gibraltar, another at Malta, and another at Alexandria. At this point the missionary party divided, Rev. Mr. and Mrs. McCague disembarking in order to proceed to Cairo and lay there the foundation of the "American Mission" in Egypt.

Little did Miss Dales realize as she accompanied the Egyptian missionaries, Rev. Thomas and Mrs. McCague ashore at Alexandria, that

in a few years she herself would be brought to this field of labor.

Landing at Beirut, a rough journey on horse-*Inland Journey.*
back brought their missionary party to Damascus. Of this journey, we have this record: "On Wednesday, about noon, we set out for Damascus, on horseback—the only way of traveling in this needy land. The first night we stayed at Bhamdun, a village on the mountains, and with a family of the mission who are laboring at that interesting station. The two following days we traveled through the grandest scenery. The mountains are so extensive, so majestic, so varied, that one could easily understand and appreciate the frequent Scriptural allusions to the beauty and glory of Lebanon. Much of the route was rough, wild, and precipitous beyond conception. Our lodgings at night were in Arab huts, in small villages; the only furniture consisting of a large mat, spread on the floor, and two or three rude cushions, but we were grateful for even such accommodations."

Of her surroundings at Damascus, Miss Dales *Damascus.*
wrote to a friend, "The streets of the city are extremely narrow, and are crowded with multitudes in every variety of Oriental costume, while the rough, guttural voice of the Arab continually breaks upon your ear. The exterior of the houses is gloomy and repulsive, but the interior is pleasant and inviting. Although most peculiar in their style of architecture, these houses

are all admirably adapted to this climate. Our house, being designed thus far for the preaching services and for the schools, is very large, and the view to be obtained, from its terraces, of the city and the vast plain around and the mountains in the distance, on almost every side, is exceedingly grand and striking. The gardens beyond the gates of the city are very inviting, and the plain watered by the Barrady, the ancient 'Abana,' is peculiarly pleasant. The street that is called 'Straight,' and probably the identical one mentioned in the Scripture, although very much changed, is but a short distance from us, and is a very public one. It is the only long street in the city, and is entered on the eastern side by an immense gateway, of ancient architecture. Tradition says (and I believe it is generally supposed to be correct in this case) that Paul was led into the city through this gate, after he had been struck blind; while about half a mile beyond it, on the plain near our little burying ground, the place is pointed out where he received the wonderful visitation of God."

Her Work. The mental, physical and even spiritual strain involved in the mastery of a foreign language is one of the greatest burdens which a new missionary is called upon to carry. Yet the measure of a missionary's usefulness is usually determined by the thoroughness with which this work is done. Miss Dales gave herself unre-

servedly to the mastery of the Arabic language. In addition to this, she had charge of the girls' school. Of this work, she wrote home: "Our school numbers eighteen now, of whom fifteen are Jewesses, their ages varying from five to fourteen years. They are a deeply interesting group, and already are my affections largely drawn to them. I spend a portion of each day in the school-room, teaching them in English, with which they are very greatly delighted. We are also learning to sing the English and Arabic alphabets, which are new to them; and they are often so much pleased that they smile their thanks, kiss my hands, and say, 'Zerefa! Zerefa!' meaning, 'beautiful, beautiful!' You may imagine it is a very great trial for me not to be able to understand them, as they so often gather around me and say so much; still, we manage to converse some, as *our* girls understand a little English, and they communicate my wishes to the school girls. I am every day constantly constructing sentences, too, though in an awkward manner; and when I can make myself intelligible, I am, you may be assured, very greatly encouraged. Our school girls are mostly from wealthy and aristocratic Jewish families; and some of them wear most valuable ornaments, while little attention is paid to their dress, or to habits of cleanliness."

To the burden of the work, there was added a burden of constant anxiety lest some religious

*The Hated
Name.*

fanaticism might rob her of her opportunity for service. One such outbreak did occur among these Jewish pupils not long after she had assumed charge of the school. "Their hatred to the very name of Jesus," she wrote in one of her letters, "is really most appalling. One of the girls, while reading a few days since, came to it, and as she pronounced it, threw her book from her in a perfect rage; and, bursting into a flood of tears, said she would not read about *him* that it was a sin, and her father said she must not. She was at once seconded by all in her class, and in a few minutes several were crying and begging for a *new* book—something that was *good*. Being engaged with my teacher, as usual, at that hour, I was not present during the scene; but the next morning I took a short lesson, and hastened to the school-room. The class had just commenced reading; some were in tears, and every countenance was sad. Trembling with emotion, I asked what was the trouble. They hesitated very much at first to tell me; but finally did so, amid such sobs and manifestations of grief, as I had never seen in that little group. The hour that followed, as I sat in their midst, was one not to be forgotten. They said they could not read about Jesus; that our books were not for the Jews, and entreated me in the most tender and earnest manner to get others that would be suitable for them. I assured them, again

and again, that we had nothing else for them, that we would not compel them to believe what they read, but if they attended our school they would be obliged to use these books, and, that too, without finding fault, and complaining, as had been the case, more or less, for some little time. Our girls, Werdy and Miriam, also explained the matter to them; and they saw they must yield to their prejudices, or leave us, either course being a most painful alternative."

The large correspondence which Miss Dales *Overwork.* undertook to keep up with friends at home, added to her labors in the study of language and the care of the girls' school, resulted in a nervous collapse, but even though laid aside from active work, the missionary spirit which took Miss Dales to Syria, burned almost to a white heat in her written appeals to the home church: "Can it be that these dark dispensations of Divine Providence, with all our entreaties for help, shall be disregarded by our churches at home? Cannot pastors do something in this matter by urging our necessities, and that of the foreign field, upon their respective charges? Cannot the professors of our different seminaries, in the exercise of their high office, urge the claims of the heathen world much upon the students under their care?"

In America, the Union of the Associate and *The Unity of the Church.* the Associate Reformed Churches into the United Presbyterian Church of N. A. was under

discussion. The missionary attitude, as well as Miss Dales's own views on this subject, may be easily gathered from this extract: "It is on a foreign field, in the midst of idolatry, superstition, and fanaticism of the deepest and most fatal dye, that the Christian *feelingly* prays for the unity of the church. It is there, indeed, that he perfectly desires that the various branches of the church of Christ in gospel lands would lay aside every emotion of bigotry, selfishness, and prejudice, that lurks in their bosom, and form themselves into one good and holy fraternity for the lengthening of the borders of Zion at home, and for sending out a mighty evangelizing influence over the dark places of the earth abroad."

*Patience
Love and
Faith.*

If some one were to ask for the cardinal qualifications of a good missionary, the answer could be quickly given: "Patience which never tires, love which never wearies, faith which ever expects." Miss Sarah Dales had all three. Two years after her arrival in Syria, she writes with enthusiasm to her brother about some signs of spiritual success in her school, which to another might have seemed insignificant, and says: "I never, never have felt nearly so much encouraged and so very happy as now. How I wish you could see us in our school-room—an interesting and busy sight—the *dearest spot to me on earth*. Let me again plead for your prayers. My faith is strong that all our efforts

will not be in vain, but that fruit will yet appear, although it may not be our privilege to live to see it in large abundance."

The year 1856 had been a year of much sickness among the missionaries of Syria, and several of their number were compelled to leave the country in search of health. To Miss Dales, it was a year of abundant labors and of great joy as she worked with the increasing efficiency of an increased knowledge of the language. Yet the year also brought sorrow in the news of the death of both her father and mother. At such times, separation from home and the isolation of missionary life are increasingly hard to bear in proportion as the heart craves special sympathy under such circumstances. Writing at the close of the year to her brother, she says: "The last year was a sadly eventful one in our beloved family, as during its short and fleeting months we were sorely bereaved—we were written *orphans*. How I love now, more than ever, to dwell upon the precious promises made to the afflicted and fatherless! They seem doubly forcible, and are clothed with a radiance and beauty which I never so distinctly saw. And why? Because they are *mine*—they were written for me."

*"When
Father and
Mother
Forsake."*

The spring of 1857 was for Miss Dales a time of faithful, persevering work in the girls' school. In the summer time, the missionaries found es-

■ *Serious
Accident.*

cape from the heat of the city by repairing to a mountain resort at Bludan, but even here missionary work was carried on among the population of this hill country. On returning from Bludan to Damascus, Miss Dales met with a painful accident in falling from a horse. Her back and head were severely hurt and she had to be carried to Damascus on a litter. Her love for her school led her to attempt to resume work in it, but the advice of her fellow missionaries and especially the constraining argument of a weakened constitution finally prevailed, and she gave up, though "with tears," both her school work and her study of Arabic.

Slowly and only in a measure were health and strength restored to her. The climate of Syria seemed to be trying to her and during this winter of tedious waiting on the recovery of health, Providence indicated to the missionary body and to her the wisdom of a transfer to the Egyptian mission field. Prevented for months from engaging actively in mission work, the missionary spirit still burned as a fire in her heart. Writing home, she said: "O, had I *ten thousand* bodies, weak and inefficient and unworthy though they might be, yet, imbued with the spirit of love to *my own precious* Savior, and love to the souls of my fallen fellow-being, how would I, how ought I, as on the wings of the wind, send them forth on such errand of mercy and love? How could I detain

one? He who gave *Himself* for me should have them all; and then, how small, how small the gift!"

Perhaps some one is inclined to credit Miss Dales's warm spiritual life to the fact that she was a missionary, and thus to lose the helpful stimulus of a comparison of one's own life with hers. If this is the case, it is worth while to listen to what she wrote about this time out of her own experience as a missionary: "Contrary to the very general opinion of many good people, the servant of Christ in a foreign land has not the favorable opportunities for cultivating personal piety, and making attainments in grace, that might at first be supposed. Met at every step by iniquity and depravity as he mingles with his people, from the servant in his family to the shopkeeper in the Bazaar, he is continually breathing an atmosphere all tainted with moral pollution."

*Spiritual
Conditions
on Mission
Field.*

Arriving in Alexandria on May 28, 1858, Miss Dales was introduced on the next day to a girls' Protestant school which up to that time had been under the patronage of a society of Christian ladies in Scotland, called the Society of Paisley, but which was passed over that year to the United Presbyterian Mission. This school was one of much the same character as that at Damascus. The pupils, however, while Jewesses, were for the most part Italian girls, whereas those at Damascus were Syrians.

In Egypt.

Soon after Miss Dales's arrival in Alexandria, there occurred at Jedda, a seaport town near Mecca, an outbreak of Mohammedan fanaticism which cost the lives of two consuls and a large number of Christians, and which stirred up a feeling of unrest throughout the Mohammedan world. In Egypt, an outbreak was only prevented by the firm attitude taken by Said Pasha. "On Tuesday," wrote Miss Dales, "anxiety was dispelled by the action of the Pasha, who is in Cairo. After calling together all the sheiks and officials, and simply asking them the emphatic question, if they knew who he was, and of whom he was the son, he said, 'Be cautious. If a hair of a Christian's head is touched, your lives will pay the awful penalty.' The same thing has been done here; and whatever may have been intended, they have been intimidated and subdued."

Persecution

Still the missionaries were not without fear, for Dr. Gulian Lansing wrote to Dr. Dales: "We have been insulted almost daily in the streets by the children, taught, of course, by their parents. The adults, also, have sometimes shown decided disposition to pick quarrels with us in the streets. The most daring of the kind was one which happened to your sister a short time since. Some of the city police, seeing her coming along on her donkey, put themselves in her way, and jostled her; and one of them, without provocation, struck her a heavy blow on

the back. We have been occasionally stoned; and the Christian boys of the school were so frequently maltreated, that a number of them were thereby driven from the school."

It is easy to infer how whole-heartedly Miss Dales gave herself to her work at Alexandria, when we read in the Report of Mission Work at Alexandria sent to Dr. Dales: "You would be surprised to find pupils, whose religious belief is so opposed to the Bible, paying the sums they do to be taught almost from morning to night the Bible. Their friendly disposition in this respect is attested by their large attendance at the Sabbath school, which is entirely voluntary, and where Bible truth alone is taught. The secret of this is the affection of the children for the teachers, and this is a marked characteristic of the schools. In the girls' school, the ladies of the committee here were particularly struck with this feature, and requested me to mention it in writing home, as a most encouraging one. This spirit is constantly and most pleasantly exhibiting itself. When, for instance, your sister goes to school in the morning, she is immediately surrounded by the whole group, each striving with childish enthusiasm for a kiss, or a shake of the hand. When she leaves it is the same, and she can hardly tear herself away from them."

*Attachment
of Pupils.*

In 1860, Miss Dales continued her work in the Mission school at Alexandria, but her

heart and thoughts were much in her former field of service, Syria, which at this time was going through troublous experiences.

Toward the close of 1860, Miss Dales was much weakened by overwork and also by an almost fatal attack of inflammation of the lungs induced by the moist climate of Alexandria. Again Providence indicated the necessity of a change of location and the mission transferred her to Cairo, but her faith in God's guidance of her life was the secret of the peace she enjoyed in giving up a work which she had come to love and taking up a new work in the city of Cairo.

*Transfer
to Cairo*

At Cairo, she was put in charge of a girls' school which contrasted in many ways with her previous charges. While the Alexandria school was made up chiefly of foreigners, the Cairo school was made up exclusively of Egyptian girls. While both the Damascus and Alexandria schools were chiefly Jewesses, the school at Cairo was composed of Coptic girls, affording a much more responsive field for missionary work and Christian teaching.

*A Year
of Grace.*

The year 1864 was a year long to be remembered in the history of mission work in Cairo. It was a veritable year of grace, a year of genuine revival, which swept away doubt, indifference and fear and led to the open acceptance of Christ. It was a year of persecution, too, and of violent opposition on the part of the Coptic

church to all those who confessed the pure religion of the Protestant church. It would be beyond the scope of this sketch to describe that movement in its entirety, but a fair appreciation of its character and significance will be gained from the part taken in it by those who were either teachers or pupils in Miss Dales's school. One of the first of those won to Christ at this time was Bamba, whose name is connected with the great romance* of our Egyptian Mission.

"During the last few months," wrote Miss Dales, in describing these revival experiences, "increased attention has been noticed in many of our exercises, both on the Sabbath and during the week, and our morning Bible lessons have often been very solemn and impressive seasons, while hope could not but be indulged, that with some there was a desire to know and love the blessed Savior of whom we spoke. These were tenderly brought to the mercy seat, and many opportunities embraced for privately urging upon them their acceptance of Christ.

"Bamba, a lovely girl of 14, and one of the assistant teachers, seemed to be especially serious, and it was soon found she was laboring under conviction of sin, and earnestly praying for a new heart. It was a moment of touching interest as she stood at my desk, telling me her desires, and repeating her simple but

*Conversion
at Bamba.*

* See Watson's "American Mission in Egypt," pp. 163-172.

fervent petitions in order to show how she had tried to ask for forgiveness and for a heart to love Jesus; and you will not wonder that teacher and pupil mingled their tears. There was so much simplicity and earnestness in her manner that I was more than overjoyed, and tried to encourage her in the good way she had begun to walk. Daily intercourse and frequent conversations gave happy assurance that the good work was going on in her heart, and that ere long she would find the Savior she so earnestly sought. At one time she said: 'I am thinking of Jesus all the time whatever I am doing, and constantly praying for a new heart. I know I love Him very much, but I don't know yet whether He has forgiven my sins.'

"But she was soon able to say *more!* She felt she was a *great sinner*, but she also felt she had a *great Savior*, and she fully trusted in him and all was peace and joy. As the communion season approached, she expressed an earnest desire to be received into the church. This was more than my weak faith had looked for."

Heart Searching. Of the Sabbath on which Bamba made a public confession of Christ, Miss Dales says: "In the afternoon I met my teachers as usual at three, and the hour was devoted to self-examination and prayer. Our Savior's words to Peter, 'Lovest thou me,' were dwelt upon, and we were made to feel that Christ was indeed in

our midst searching our hearts. Greatly solemnized with the scene of the morning and with tender consciences, it was a time when God seemed ready to work, and there was much feeling. Sieda,* the head teacher in my school and whom you will very well remember, was deeply affected, and at the hour for service when all went in to church, she remained weeping.

"She could say little more than, 'I am such a sinner, such a sinner.' More especially than anything else, God was using His *own* Word in rousing her to a real sense of sin. Literally had it been made to her 'quick and powerful as a sharp two-edged sword.' During the reading of the 8th of Romans in the morning by Mr. Hogg, the passage, 'They that are in the flesh cannot please God,' and also, 'If ye live after the flesh ye shall die,' made her heart an uneasy and troubled place. 'Lovest thou me' was another barb that pierced her very soul! Now, for the first time in her life, was she beginning to see that 'all her righteousness was as filthy rags,' and that she was a poor, lost and undone creature. While it was a sense of intense and painful interest to see her in such distress, still how we blessed God in our hearts that He had at length had mercy upon her, and made her to feel that with all her correct deportment, attendance upon religious duties,

* Pronounced "Seyyidah"

reading the word, practicing secret prayer, etc., she still lacked 'the one thing needful.' "

Thus the work of grace extended from heart to heart and with the manifestations of its power there developed opposition on the part of the Copts. The description which Miss Dales gives of the experience of one of her pupils must stand as a type of what others suffered, in a greater or less degree, as they sought to confess Christ before men:

Persecution. "Hanoona was one of the seven that applied for admission and was examined. Being the daughter of a Coptic priest (some time deceased) and other priests also in the connection, her movements were watched with a zealous eye, and word sent me she was never coming to us again; and again she was detained at home. We repeated our visits to the family, but there was no yielding now, farther than that she might worship with us on the Sabbath—a promise they did not intend to fulfil. It was a touching scene as we lingered in the humble home pleading for our dear girl, and commending the Savior and the religion she had learned to love. Poor Hanoona wept much, and there were other tears, as she was told over and over in their presence, to live nearer the Savior, and if she sought him, he would be near to comfort and bless. We charged her to prayerfully study her Bible and obey its precepts, as she expected to render an account in the last

great day. It was a trial to leave her, but there was a strong feeling that God would interpose on her behalf, and we cheered her with this hope. She followed us to the court and so did the bigoted sisters, lest there might be some private talk. We spoke kindly to them, and still tried to encourage Hanoona in her faith, which they ridiculed and gave us abusive language in return. On Saturday morning she managed to get here, and with the others was received for communion. She left us quite uncertain whether or not she would be able to come (on Sabbath), but was praying earnestly that God would open up the way. On Sabbath she rose at an early hour, but her street dress had been locked up, to prevent her going out. Finding, however, one of her sister's, she appropriated it and hurried away while the family were still sleeping, and came to us without her breakfast. Duty seemed clear to her, and she was one of the ten native females that gathered with us around the table of our Lord.

"She felt that God had truly answered prayer in granting her the desires of her heart, and her confidence was strong that He would still be with her in the persecutions and trials that awaited her. Happy in the privilege she had enjoyed, and in the consciousness of having done her Lord's will, she left us after the evening service for her home. Our sympathies and prayers went with her, that 'the wrath of man

might be restrained' and that her 'faith might not fall.'

*Obeysing the
Command.*

"After being severely reprimanded for having left as she had done in the morning, she was questioned about our services, and what she had done. She told them 'she had obeyed the Savior's command, and had partaken of the sacrament.' Curses and insults followed, and she was beaten, but she did not fear them. Her clothes and books were secured in a chest, and she was forbidden to leave the house, or have any communication with us whatever. Long and weary days passed as she was made a victim of scorn, and beatings, and unkind treatment, until Thursday, when a priest, 'Abuna Yusef,'* was brought to see what he could do at convincing her of her errors, and in reclaiming her. A long discussion followed in the presence of an excited and angry group, but at every step she boldly and resolutely defended her position, and from her little Testament brought many passages referring to the doctrines in question, which he found it difficult to 'gainsay or resist.' Failing to prevail upon her 'to confess,' or make 'the sign of the cross,' or kneel before him, he seized her wrists, and with her own hands beat her face, while the mother pulled her hair, and all reproached and cursed. He then told her he had permission from the Patriarch to punish her, and that the following

* "Our Father Joseph."

Sabbath she would be taken by force to church; when, if she refused to confess, she would be taken into a room and beaten with a 'cour-bash' until she did. 'Do as you wish,' she replied, 'I will only confess to God. I am afraid of nothing.' 'May God smite you with disease and death,' said he, and left in a rage.

"On Friday she was permitted to go out, on the supposition that she wished to attend the funeral of a friend; but her steps were soon directed to our mission home. She had little more than told us her trials, and received encouragement to be strong in the Lord, and to patiently endure, etc., when she was followed by her family who were quite enraged to find her here, and beat her on her head before we could prevent it. They were too much excited to be reasoned with; but a brother-in-law coming in afterwards, it was finally arranged that she should go home and be allowed to enjoy her religious views without molestation, should worship with us on the Sabbath, and attend to her duties in the school during the week. She told them, in a very clear and calm way, her conviction of duty and grievances from the first, and then, at the conclusion, putting her finger in her throat, said, with an earnestness we will never forget, 'Bring now a sword, or begin with this hand and cut me to pieces; I will not, by the grace of God, recant. I will walk by the light of that Gospel which I have learned. I am

*Steadfast
in Trial.*

not afraid of priests, bishops, or the Patriarch.' We were amazed at the power and fearlessness of that young girl, as she was called upon to make such a defence, and we blessed God in our hearts for the strength and grace given to bear such a good testimony."

*Threats and
Opposition.*

Of others, Miss Dales wrote: "Several of the older girls have spoken with their parents about partaking of the Sacrament with us and joining our church, and this alarms and excites fear.

"One is threatened with having a priest cut off her tongue, if she becomes a Protestant. Another, refusing to confess to a priest who called at her father's a short time since, and who would not kiss the cross because, she said, it was wrong, was about to be beaten by her father, when a cousin who is one of our members interfered, and said she was in the right; and another who will not fast or pray to the 'Virgin,' and who is too busy with her proofs, has daily and severe warnings. And thus it is with numbers."

It is not possible to describe in detail the experiences of the latter years of Miss Dales's life and work.

In 1865, she left Egypt and took a much needed furlough in America. Returning to Egypt, she was, on August 9, 1866, united in marriage with the Rev. Gulian Lansing, D. D. For some time she continued her superintendence of the girls' school, but the duties of her

home finally compelled her to relinquish that position.

Year after year, however, as her strength permitted, she continued to visit the women in their homes, reading to them out of God's Word, pleading with them to accept Christ, praying with them and for them, urging them to faithful attendance upon the church services. The record of the years of 1871 and 1879 and the latter years of her life without exception, is written in suffering and physical infirmity, but her missionary spirit made her unmindful of herself, in a passionate desire to forward the kingdom of Christ.

Of these later years, we have the following witness from one who was intimately acquainted with her: "During the last years of her life she was a great sufferer, though the church and the general public knew little about it; yet during all her affliction, much of which arose from her delicate, nervous disposition and general bodily debility, she never lost her interest in the mission work. Whether entertaining travelers whom her attractive manners and her wide acquaintance through long connection with the mission drew to her house, or making return calls on them at the hotels, or meeting with people during her sojourn in England and Scotland, the subject of her conversation was the work of Christ in Egypt. To secure their interest in it, their support, good wishes and pray-

*Years of
Suffering*

ers for it, was her great aim. Sometimes when she was scarcely able to drag herself from one room to another, she would receive callers and entertain them with a glowing account of the mission work carried on in the Nile Valley, while they would never suspect how feeble she was, but would go away charmed with her conversation and often influenced to do something to help for the good cause. In the missionary tours, made up and down the valley in company with her husband, she was always deeply interested; and whenever her health would permit, she was accustomed to search out the women, read and talk to them, and pray with them, while he was engaged with the men.

"She was a true help to her husband, taking ■ deep interest in all his plans and work, and aiding him often beyond what her physical state allowed."

Sunset Her death occurred on November 26, 1889.

Days. In April of that year, "in passing along the hall in the mission building in Cairo, and not noticing a step that was before her, she suddenly fell; was taken up helpless from a severe bruise or fracture of her hip-bone and for months lay upon her bed, the calm and uncomplaining victim of much excruciating pain. At length she rallied and became able to move around with a crutch, and then with only a cane. In this condition, and in the enfeebled state of both her husband, Dr. Lansing, and their son, Carroll

Lansing, M. D., she went to Alexandria, saw them sail, on the urgent advice of the physicians, for Constantinople for the benefit of their health, and then she returned to Cairo. There the next day, the 9th of November, she was attacked with catarrh of the bowels, and thence for seventeen days endured the severest sufferings as her disease ran its fatal course. 'Through it all,' says one, 'she was patient and loving, so thoughtful for all around her, so uncomplaining and thankful that it was a privilege to wait on her.' Once in the midst of severe suffering she said: 'He will not lay one stroke upon me more than He can help me bear.' At another time, in great calmness of spirit, even while the body was in the keenest pain, she said: 'I have every blessing and every mercy.' She did not seem, says one, agitated at any time, but she often said, 'Just as the Lord wishes; He knoweth best.' When portions of the 73d, 116th and 121st Psalms were read, she exclaimed: 'Precious words! and never so precious as now.'"

"When she was on her death-bed," one of the missionaries says, "I was with her a good deal, and I never forget the kind words of encouragement which she gave me in my great work. She was not able to talk much, but was intensely anxious to speak to every one who visited her, a word about eternal things. She *"Live for Christ."*

spoke thus especially to the *dragoman*,* whom she urged to accept the Savior, and he seemed deeply impressed." Another, who is one of our young ministers in the mission, says "I was with her the night of the Wednesday preceding her death. She seemed to be dying, but was so grateful for the little help we could give her, and was full of gratefulness while we felt ourselves so helpless. It relieved her when I held her up, supporting her poor weak body, and as I held her she thanked me again and again. She kept repeating: 'Live for Christ, live for Christ, dear brother. Preach Christ in a plain, simple manner to these poor people.'

Perfect Peace: "Her great desire had been to live until her husband and son, who had been earnestly sent for, would arrive. For this she prayed, and had others pray. These prayers were mercifully answered. Twenty-four hours before her departure, they reached her. 'Bless the Lord, bless the Lord,' was her repeated cry as they came in. Most tender and touching were the hours that followed. Calmly, though in great weakness, she talked of her departure, disposed of many objects of interest, sent parting messages to dear ones far away, gave loving and faithful exhortations to natives around her; and, as the last verses of the 23d Psalm were sung, a portion of the 21st chapter of Revela-

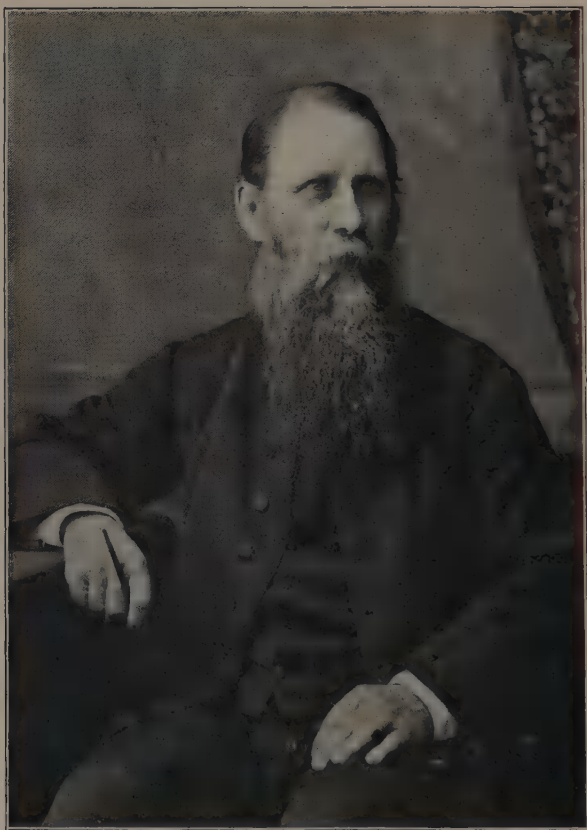
* "An interpreter or guide for Oriental travelers", who happened to call to see her,

tion read, and a fervent prayer offered by one of the missionary brethren, she softly but distinctly said, 'Amen' That was her last word. The struggle was over. All was peace. At half-past eight o'clock on the evening of Tuesday, November 26, 1889, she calmly breathed her last, while soon after a calmness and sweetness of almost unearthly beauty spread over her face that seemed to say again, 'All is peace.'

"On the following day a large company gathered at the Mission House. Persons of various nationalities and different religious names: Christians, Jews, Moslems and Copts, and of every class and condition were there. One sorrow seemed to fill all hearts; one grief bowed all heads. Appropriate services were had in both English and Arabic. And thence from that building, which from its very foundation had been consecrated by her joys and sorrows, her prayers and labors and tears, her living and dying, her remains were borne, and, near the soft still hour of an Egyptian sunset, were laid away in the Protestant Cemetery at old Cairo, under a beautiful acacia tree, and, as she requested, by the side of the loved and lamented Mrs. John Giffen, who entered into her rest here, October 16, 1881.

*Awaiting the
Resurrection.*

'Mrs. Lansing dead.' She rests from her labors and her works do follow her."



ANDREW GORDON, D.D.

THE FOUNDING OF A MISSION.

ANDREW GORDON.

BORN AT PUTNAM, NEW YORK, SEPTEMBER 17TH, 1828.

DIED AT PHILADELPHIA, PA., AUGUST 13TH, 1887.

"I do therefore solemnly engage, in the presence of the three-one God, to be forever subject to His will in all things, to spend and be spent in His service, to make this and the glory of God the end of my existence and salvation."—Andrew Gordon.

"If I read aright, Christian missions, taken in their widest sense, constitute *the work* which our Lord, before ascending into heaven, assigned to us as churches collectively and as Christians individually; and according as we have done or not done our part, our lives will in the end be judged by Him to be successes or failures. May the word "failure" never be written upon my latter days!"—Andrew Gordon, in "Our India Mission."

"According to the grace of God which was given unto me, as a wise master builder I laid a foundation; and another buildeth thereon. For other foundations can no man lay than that which is laid, which is Jesus Christ."—I Cor. 3: 10.

IMPORTANT DATES AND EVENTS IN DR. GORDON'S LIFE.

- 1828. Born at Putnam, N. Y., September 17th.
- 1833. Death of his mother, December 15th.
- 1845. Death of father, August 20th, causes deep regret that he
had not made ■ profession of religion.
Admitted into the Church.
- 1846. Enters into ■ solemn covenant with "his Lord and Mas-
ter" to be "forever subject to His will," June 1st.
- 1850. Graduates from Franklin College, September 25th.
- 1852. Attends Canonsburg Theological Seminary—licensed to
preach, by Albany Presbytery, November 2nd.
- 1852. Married Miss Rebecca C. Smith, May 18th.
- 1853. Attends Canonsburg Theological Seminary—licensed to
preach, by Albany Presbytery, November 2nd.
- 1854. Ordained to preach the Gospel, August 29th.
Sailed for India, September 28th, on steamer "Sabine."
- 1855. Arrives at Calcutta, India.
Arrives at Sialkot, August 8th.
- 1857. Outbreak of the Sepoy Rebellion.
First baptisms, October 25th.
- 1864. Failing health compels return to America, November 28th.
- 1872-3. Charge of Congregation at Garner, Iowa.
- 1875. Returns to India.
- 1885. Leaves India for last time.
- 1886. Writes of "Our India Mission" at his home in America.
- 1887. Illness. Goes to Clifton Springs in search of health.
Death at Philadelphia, August 13th.

IV

ANDREW GORDON

THE FOUNDING OF A MISSION

BY REV. DAVID R. GORDON

Andrew Gordon was the fifth child of Rev. *His Birth-* Alexander Gordon. His mother's maiden name *place.* was Margaret Martin, of Guinston, Pa. He was born at Putnam, Washington county, New York, on September 17th, 1828. Putnam is about as obscure and secluded a spot as could well be found, situated between Lake Champlain and Lake George, near the historical town of Ticonderoga, abounding in hills, woods and rocks. Back of the church stands a perpendicular cliff, some seventy-five or a hundred feet in height, and one great ambition of the boys of the neighborhood is to be able to stand on this cliff and throw a stone clear over the church below. The quaint old graveyard in connection with the church has some of the most peculiarly-worded and peculiarly-spelled inscriptions on its headstones as are likely to be found anywhere.

When Andrew Gordon was a little over four years of age, his father's house burned down. This experience impressed itself deeply on his

youthful memory, and he describes the events of that memorable night in some reminiscences of his boyhood days, which he penned in later years.

*Death of
his Mother.*

Soon after this event, on December 15th, 1833, his mother died. She had taught him to repeat the Lord's prayer evening and morning, but she was taken from him before he could know the value of a pious mother's instructions and learning. His father, however, was diligent in storing his youthful mind with that "form of sound words" which, though very irksome at the time, was of great value to him in after life. He was required to commit to memory the Psalms of David (a few verses each Sabbath) and select passages from Proverbs during the week, also the Shorter Catechism as soon as he was able to read. At that time he regarded this as a disagreeable task and went about it very lazily, to his father's great grief. But this early training enabled him in after years to ask and answer the 107 questions of the Shorter Catechism without the book and without making a mistake.

The period of his life before his father's death, and his uniting with the Church, is narrated thus by himself:

*First thought
of the
Ministry.*

"About this time, or perhaps a year or two afterwards, my father suggested to me the thought of studying for the ministry. The thought pleased me very much. Accordingly

he borrowed a copy of Frey's Hebrew Grammar of Rev. James P. Miller, and some time afterwards bought a Latin Grammar and Historia Sacra, that I might have an opportunity of making an early beginning. But my progress was very slow. My poor father, who was my teacher, was distracted and broken down with various troubles—my time was needed at manual labor as soon as I could be of any use in this way, consequently my Hebrew and Latin were laid aside, and for a few years I was sent three months occasionally to a district school. Whenever there was an opportunity of earning a few cents among the neighboring farmers, it was necessary that I should improve it in order that we might keep out of debt, which we were all early taught to shun. My father purchased a small piece of land, which also required some of my time. About the age of thirteen, I *Thought of other professions.* thought of learning to weave and following it as a business. I thought also of being a shoemaker, chiefly because there was no prospect of having the means necessary to carry me through a course of study. To these proposals I do not remember that my father raised any objection. He wished us each to follow the calling of our choice, provided only it was an honest one. It was still my desire, however, to study, and this desire was always increased whenever I enjoyed a few months at school.

At School. In the fall of 1842, all of the family except myself, moved to Johnstown, Fulton county, N. Y. I spent the winter in Hebron with Mr. James Cummings, working evenings and mornings for my board, and attending a district school in the daytime. My principal studies were arithmetic and penmanship, at which I was foremost in the school, and felt very much uplifted. Here I made my first attempt at declamation. No such exercise was required in the school, but a number of us volunteered to speak if our master would permit us. Permission was given, and it was agreed that I must speak first. Having carefully committed to memory an extract of Patrick Henry's celebrated speech, I made an attempt to deliver it before the school. But by the time I had pronounced about two sentences, I was obliged to sit down confused and ashamed.

"Some time during this winter, while sitting under the preaching of Rev. A. Anderson. I thought of making a profession of religion, but thought of it as a duty and not as a privilege. My leisure time for reading, which was quite limited, I spent in reading such books as the lives of Benjamin Franklin, and Blackhawk, and Alcott's Young Men's Guide. I do not remember that I had any taste for religious reading that winter. On the 7th of March, 1843, I followed the rest of the family to Johnstown."

This trip from Hebron to Johnstown, which he made on foot, is described by his sister as follows: ▲ Long Tramp.

“When our family moved from Putnam to Johnstown, N. Y., Andrew remained with a friend of father’s in Hebron, and attended the common school one session. At the close of school he came to our home in Johnstown. Leaving Hebron, he stopped with friends over night in South Argyle, which was a little piece on his way, leaving 54 miles remaining. He started early the next day on foot, crossing the bridge over North River before daylight. Once or twice he was taken on for a few miles by persons going the same way, altogether about 11 miles. His boots being rather loose, he stuffed a handkerchief into the heel of one and a mitten into the other to keep them from blistering his feet. Near sundown, a large boy who had grown out of his clothes, carrying all his belongings, not in a telescope, nor in a suit case, but in a red bandana, came into the open hall, and asked if he could stay all night! I said, ‘I’ll ask father.’ Then he smiled and I recognized him. For two long days he was too tired to take any interest in anything that his two little brothers could offer, and which they could not understand. He resolved that he would never make a trip like that again.”

After reaching Johnstown, his own narrative continues thus:

*Studying
and Working.*

"The home in which we lived the first few months, was in sight of Johnstown Academy, the sight of which excited an intense desire to be one of its inmates, but the smallness of father's salary (200 dollars a year) seemed to cut off all hopes of this at present. My father, however, promised that, if he could, he would send me a session or two. This spring was spent partly in a chair factory, where I undertook a job of putting seats into 100 chairs. But when I had earned a few dollars, my employer broke the contract and went away leaving me a trifle in his debt. Here I was in the company of profane swearers and was not sorry to leave. Part of the spring was also spent in sawing wood with my two younger brothers for our neighbors in the village. When the season advanced, we wrought a small piece of land on the shares. The following winter I attended part of a session at the academy, and the next winter a whole session, sawing wood night and morning, and working wherever I could get work during the intervening summer, which was mostly on the farm.

"On the 15th of April, 1845, I hired out to work on the farm, at \$8.00 per month for John McNab, an elder of the congregation, in hope of earning something to enable me to go to school. Although the labor appeared hard, and I sometimes felt as if I were not able to go through it, yet I was in a kind family, and much

of the time working with a very godly old man, by whose godly walk and conversation and fervent prayers I trust I was profited.

“On the evening of the 18th or 19th of August this summer (1845), intelligence came to me that my father was very dangerously ill. This was like a thunder stroke and occasioned many sad reflections while I was on my way home that night. How I had neglected my privileges and now they were about to be taken away! I had not made a profession of religion, although I had thought much about it for three years past, while I had a living father, who was so eminently qualified to instruct me about the nature, manner, use and end of this step. I had not even given him the gratification of knowing that I wished to make a profession. How had I neglected to seek his counsel with regard to my future course, for he often invited us all to ask him questions, intimating that it afforded him pleasure to answer them, especially on religious topics. But now this excellent counselor was about to be taken away! After I had reached home he was only able to tell me in a low whisper that he was about to leave me. He died on the 20th.”

*His Father's
Illness
and Death.*

“During the two or three years previous to this solemn event, I had spent my leisure time, particularly on the Sabbath, in carefully reading some practical religious books, among which were ‘Dodridge’s Rise and Progress of Religion

*Religious
Experience.*

in the Soul,' and 'Craighead on Communion,' and about this time or afterwards 'Owen on Spiritual-mindedness' and 'Willison on Communion.' The perusal of these books, I have always thought, were of great advantage to me, and I am inclined to think they were the means of my conversion. At all events I loved these books, and I think entered into the spirit of them. They led me to see and feel what I had often been taught before, that I was a sinner at heart. They led me to pray earnestly, and particularly to plead that God would give me a new heart according to his promise in Ezekiel xxxvi, 25-26, that He would pardon my sins, that He would make me spiritually minded, that He would be my God and Father, and take me to be His child. I had some difficulty at times in seeing that the promises of these blessings were for me individually. Yet being taught that they were so, I endeavored often to venture my all upon them. I was led also to self-examination with a view to being admitted into full communion in the Church, and especially to taking a seat at the Lord's table, for I earnestly desired to belong to Christ, and thought I was doing wrong in continuing to stand back, thus saying virtually that I belonged to the world and not to Christ."

*Uniting
with the
Church.*

" * * * Thus I came gradually to the conclusion that I had passed from death unto life, although that life was so weak as to be scarcely perceptible. I do not remember opening my

mind upon these subjects to any one previous to my father's death—not even to him. O, that I had been wise, for he would surely have been delighted with any opportunity of clearing away my difficulties and leading me to love Christ. I still thought I would open my mind to him, and continued to resolve and again halt between two opinions, until he was suddenly taken away by death. This painful event made me think that now there was no time to lose. It was the means of making me more serious and more thoughtful about religion and less attached to the world than before. Accordingly a few weeks afterwards I opened my mind freely to Rev. J. G. Smart, who was appointed to dispense the Lord's Supper in Johnstown, and was admitted to full communion in the visible Church. It seemed then, and I have often thought the same since, that I was not examined as thoroughly as would have been profitable for me, although he told the session that the conversation was very full and satisfactory. I had little more clearness as to my state before God after the examination than before it. Perhaps he trusted too much to the fact that I had enjoyed great privileges from my childhood."

It must have been shortly after this time that he entered into a solemn agreement with his Lord and Master as follows:

"June 1st, 1846. It is my most sincere desire *A Life*
this day to take God as my Creator, my Father *Covenant.*

in Christ, the Author of all my mercies, the infinitely wise and just disposer of all events. The Son as the only way of coming to the Father, as he to whom I am bound by the strongest ties to love with all my heart for His wondrous love to me, who am unworthy of the least favor; which love was manifested in His coming down from the throne of heaven, in taking upon him our nature, suffering the scorn and cruel envy of sinful men, and death, and all this for me, who am infinitely unworthy. I desire to reject every other way of salvation as utterly vain, and to rest solely upon the merits of his sufferings for all needed grace and strength to guard against and to hate sin, and perform every known duty, and for the final salvation of my soul from sin, as well as from the punishment due to it. And also the Holy Ghost for my Sanctifier, who shall make me fit for the inheritance of the saints above, who shall teach me to understand the Word, and incline my heart to obedience in all things, who shall be my comfort in trouble, and my unerring guide through life and death. I desire to take shame to myself, and to go all my days humbled to the very dust on account of particular sins and sins in general that I have committed, and to endeavor hereafter through the strength of promised grace to hate all sin because it is hateful in the sight of God, and to trust in the merits of Christ for the pardon of my sins, and to trust in the free

promise that, "him that cometh unto Me I will in no wise cast out." I do therefore solemnly engage in the presence of the three-one God to be forever subject to His will in all things, to spend and be spent in His service, to make this and the glory of God the end of my existence and salvation, and to live no longer in the service of sin. All this so far as my depraved nature will admit, and to trust for the fulfillment upon Him who alone is able and willing to help me, and has already satisfied Divine justice and reconciled us to God.

"(Signed) ANDREW GORDON."

Andrew Gordon attend Franklin College, New Athens, Ohio, and graduated from there on September 25th, 1850. He gives an account of his efforts to make some money by teaching a class in writing during the three weeks intervening between his final examinations and commencement day. The preface to this little booklet shows the vein of humor which was a part of his general make-up: "Be it known to the reader that the following pages are not intended for the press, nor even for every one to read in private, but only for such as will not make fun of them, and for these only when they can find nothing else to do." *College Days.*

He gives the following description of the commencement exercises:

"Wednesday, at 10 o'clock A. M., the students and faculty were assembled at the college *Graduation.*

door, and, led by a band of music, followed by a rabble of boys, and gazed at by three or four thousand of people who had assembled, we marched in procession to a grove one-fourth of a mile from the village, where the exercises of the day were held. The performances were in the following order: 1st, English salutatory; 2d, Latin; 3d, Greek, 4th, Hebrew, then three English speeches and a valedictory. We were now addressed in a very solemn manner by the president, and declared to be 'Bachelors in the Liberal Arts.' Finally we had a comical performance in the form of a 'stump speech,' by a 'candidate for Governor.' He was a little freshman. His speech was the only one which seemed to command the attention of the whole crowd. In such an assembly there are so many who come for 'they don't know what,' that those who wish to hear the sober, substantial performances find it almost impossible. The performances being over at half-past 3 o'clock, the multitude began to leave, and at dark the village was about as quiet as usual, with little more than its 300 inhabitants."

*Appointment
to India.*

He attended the Theological Seminary at Cannonsburg, Pa., and was licensed to preach by Albany Presbytery on November 2d, 1853. While attending the Seminary he was married to Rebecca Campbell Smith, of New Athens, Ohio, on May 18th, 1852. After finishing his Seminary course, and while filling some appoint-

ments to preach in vacant congregations in the suburbs of New York and Philadelphia, he was appointed by the Associate Presbyterian Synod as a missionary to India. Going to India at that time was a very different thing from what it is now, fifty years later. Space will not permit it here, but those who wish to read a full and interesting account of this preparation for and voyage to India can do so in the first and second chapters of "Our India Mission." "The route to India lay around the southern coast of Africa, through the boisterous Southern Ocean, crossing and recrossing the Equator under a scorching sun, requiring a tedious voyage of from 100 to 150 days on the fathomless deep, without the relief of a landing, and with scarcely a sight of land." "The ideal, too, of a true-hearted missionary in those days was very like that of an exile for life, with little more than a vague, dreamlike hope of ever returning." It was particularly hard for Mrs. Gordon to make up her mind to go so far. She was an ardent lover of home and quiet retirement, and had never in her life been far away from home. Her parents being both alive, the home circle was still practically unbroken. To one of her retiring disposition, "the prospect of thus leaving fifteen or sixteen thousand miles of ocean to roll for an indefinite term of years between her and the home of her childhood, of meeting only strangers in a strange land, of enduring the heat of

*Mrs. Gordon's
Family.*

a tropical climate, and of raising a family exposed to heathen influences, was formidable indeed. The struggle in her mind between duty and inclination was intense, and it was almost equally so in the minds of her parents." The reluctance on the part of her parents to give their consent was providentially overcome in a remarkable way. Her father, in a lifetime of eighty-six years, had his likeness taken but once, and that was on this occasion of my mother's leaving for India. Her parents, taking her little sister Euphemia along with them, drove to town for the purpose of getting this likeness

Bullet and Decision. taken. On their return, the ball from a careless hunter's rifle flew in front of the other two, passing close by little Euphemia's head, and struck the mother in the arm. They took from this the lesson that it was no safer to be on land than on the ocean, and that God, who had preserved them in such a remarkable way, could keep their child, even though she be in a far-off heathen land.

Ordination. "Another important event took place on the 29th of August (1854), in the Charles Street Church, New York. The Presbytery met, the congregation assembled. The Rev. James Thompson preached a sermon on the words, 'Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God.'

"This was the first sermon," said Andrew Gordon, "I had heard preached in public for my individual benefit. After it was concluded, the Presbytery prayed, and laid their hands on me, and solemnly ordained me to preach the Gospel in North India. That was a solemn hour, in which I was clothed with a responsible office, and at the same time sent away to my great life work."

On the 28th of September, 1854, the little company of four missionaries, consisting of the Rev. Andrew and Mrs. Gordon, their little daughter Louisa, and Miss Elizabeth G. Gordon, the sister of Rev. Andrew Gordon, set sail from New York in the little sailing vessel "Sabine." The voyage occupied 139 days, and they landed in Calcutta, the capital of India, on February 13th, 1855.

*Their
Missionary
Party.*

On this long voyage Mr. Gordon kept a journal, and each day he marked the latitude, longitude, temperature of air, temperature of water, course and distance run. The maximum distance run in any one day was 247 miles, and the minimum 10. The maximum temperature of the air was 89 degrees, and the minimum was 36. One day, while in the Southern Ocean, they very nearly ran on an iceberg. Mr. Gordon was the first to discover it, straight ahead in the course in which the ship was sailing. It was in the gray mist of the early morning, and not knowing at first sight what it was, he hurried to

*Dangers
of Sea.*

the captain and asked him if they were not running upon an island? "Why, no! What—why—where—what d'ye mean?" he stammered out hurriedly, under great excitement. Then shouting orders to change the ship's course, he exclaimed impatiently, "Another of those dreadful icebergs!"

The "Sabine," not being a regular passenger vessel, carried no other passengers except these four missionaries. There were twenty-seven souls on board, fourteen of whom were sailors, to whom it was unlawful for them to speak. The steward and first and second mates could be spoken to, but it was not proper, according to the ship's regulations, to be sociable even with these. There were six left besides themselves, and these for nearly five months constituted their only companions. This would not have been so bad had they only been congenial, but they were not. Of the six, only one, the Captain's wife, was a Christian, while the rest, viz., the captain, the super-cargo and his three clerks, were scoffers at religion. This made their voyage, which even at best would have been monotonous and tiresome enough, much more disagreeable.

*Arrival in
India.*

As they drew near to Calcutta, after their long voyage, their feelings are thus described by Mr. Gordon:

"As you near your anchorage in the port of destination the desire to leave the old ship be-

comes intense, and one has no doubt about dry land being the natural abode of man. Green fields, trees and flowers appear more beautiful than ever. The sight of men, animals and vehicles moving about affords a pleasure unknown before. Fresh vegetables and fruits, and water that is not drawn from old casks are partaken of with a keen relish. The refreshing smell of land is a delightful contrast to the strong smell peculiar to a ship. The monotonous splashing of water upon the ship's sides gives place to a hundred musical sounds which charmed us as they had never charmed. Even the howlings of jackals along the jungly banks of the Hoogly are music to a weary voyager. Because first associated with our approaching land, pleasant emotions are still (thirty years afterwards) awakened by the hideous cries of those sneaking, detestable scavengers on their nightly rounds. Above all, there was a kind of solid satisfaction in setting one's foot down on something that does not roll and pitch, after 139 days of tossing upon the restless ocean."

"Then are they glad because they be quiet, so He bringeth them into their desired haven. O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Albany Presbytery had ordained Andrew Gordon to preach the Gospel in "North India." Accordingly soon after landing in Calcutta, he

Field of work.

started with the family for the Punjab. Sialkot is about 1400 miles from Calcutta, and at that time only 100 miles of this was railroad. They made this long journey in wagons, drawn by coolies. It took them twenty days to reach Saharanpur, where they were received with marked hospitality by the American missionaries of the Reformed Presbyterian Church. Leaving the family for a time at this place, he went on alone to Sialkot, which was 300 miles farther on. He describes this journey to Sialkot in his diary as follows:

"On returning from Dehra-Dun and Landour, I found my wife and sister ill with dysentery, and was prevented from starting to Sialkot till July 30th. This is somewhat of a trial to be separated 300 miles from my family at the beginning of the most sickly season for a space of three months, and that when they are not at all well. But Providence seems to point me to Sialkot, and unless I occupy it now I will lose the opportunity."

Traveling Northward. "Ludhiana, August 2d (1855). Missionaries here, as well as at almost every other station I have visited, appear to be groaning under a load of secular business. Can I not avoid this evil? My heart's desire is to give myself continually to prayer and the ministry of the Word. I believe that schools and printing presses are chiefly to blame. The system of attempting to convert heathen in schools seems to me *new* to be more

like the wisdom of men than the 'foolishness of preaching,' although I have been greatly in love with it until lately. Out of ten mission schools, some of them numbering as high as 500 pupils, and some of them of near twenty years' standing, I have not been able to hear of any converts. The Free Church school at Calcutta is the eleventh and an exception. O for wisdom to direct me in this important matter!"

"August 8th, 12 miles south of Sialkot. Stopped here in the shade of a tree at half-past 11 A. M., because of the intense heat of the sun and the sultriness of the weather. There is no hot wind, but my watch, staff, pillow and everything in the *dooley* feel hot, notwithstanding the thick wool covering overhead; and the bearers appear to suffer. Some of them are sleeping now on their upper garment spread on the earth, some are smoking their hooka, and one is mixing bread on his upper garment spread on the ground. I went near, but he was concerned lest it might be polluted by my touch or my shadow, although it was black with smoke before he ate it. At 3 we started and reached Sialkot at 8. Captain J. Mill received me with great kindness!"

He arrived in Sialkot with just \$17 in his pocket, with which to found the mission! *At Sialkot* A subscription paper was circulated by Captain Mill, and about \$250 raised, and with this sum he moved slowly and cautiously forward with

his building operations. After three months, in order to pay the traveling expenses of the family from Saharanpur, it was necessary to borrow money from his friend, Captain Mill. The situation was exceedingly embarrassing, and yet for a period of seven months and more, counting from the time of their landing in Calcutta, they looked in vain for a remittance from the home land.

Building. After enjoying the Christian hospitality of Captain Mill for about six weeks, he determined to erect a temporary shanty of bamboos and grass, in the midst of his building operations, on the lot purchased southwest of the city, and move into it, where he could more effectually superintend the building of our first mission home. On the day after moving into this shanty, he thus describes his thoughts and emotions:

Reminiscences and Reflections. "The 28th of September has now dawned. One year ago to-day our hearts were full and our eyes be-dimmed with tears as we stood on the deck watching for and responding to the last flutterings of white along the living line on the receding shore of our dear native land. To-day I have again cut loose and pushed out upon the black waters of Heathendom. A people degraded and filthy, poor and ignorant, lazy, dishonest and deceitful, and ingenious chiefly in the one art of securing their penny a day without fairly earning it, are swarming around me. Six hundred and forty thousand of these in the district

of Sialkot, without a native Christian! My life's work is now before me. After twelve months of journeying the end is reached. After many years of tossing, I light down at last and feel very distinctly a new experience which I never enjoyed previous to this day—a comfortable sense of relief and rest in the thought that I am now *definitely settled for life*. All this, a short time ago, was as foreign to my thoughts as heat to the North Pole. Surely the Lord has led me in a way I knew not. Thus I soliloquized when fairly settled in the mission hut."

"I will instruct and teach thee, and lest thou
turn aside,
I'll in the way direct thee, my eye shall be thy
guide."

In less than two years after moving into the mission compound, the terrible Sepoy Rebellion of 1857 burst "like a desolation cyclone" upon the little mission band at Sialkot. All the European and American residents in the place had to flee, and those who neglected or failed to do so were murdered by the mutineers. Shelter was afforded by the government in the fort at Lahore, seventy miles south of Sialkot, and to this place Dr. Gordon escorted the women and children of the mission families. He describes this journey as follows:

*The Sepoy
Rebellion.*

"There were two buggies for our three families (Mr. Hill's, Mr. Stevenson's and his own), and at 9 o'clock P. M. on the 11th of June, I set out on horseback to escort them to a place of safety. A wearisome and perilous journey of seventy miles lay before us. Though our immediate vicinity was still free from actual scenes of blood, yet an outbreak was as liable to take place there as elsewhere, and all was uncertainty. From day to day we were constantly agitated by fresh tidings of garrisons revolting, now in this station and again in that one. Bloody massacres were perpetrated, first in one quarter and then in another. Squads of mutinous Sepoys were at large, roving about the country. The seventy thousand Sepoys in North India, thoroughly drilled by English army officers, were rapidly turning against us. In a large portion of India the people also were up in insurrection, and the very air was filled with rumors which were most disheartening and horrifying to the mere handful of foreigners."

A Critical Moment. "By all these things different individuals were variously affected. It was well that some of us, like soldiers after the first volley or two, were not troubled with fear after the first few hours of panic. But these *mothers*, with darling babes in their arms, how could they thus cast off fear? As I moved down the road toward Gujranwala with my precious charge in the solemn stillness of that fearful night, it was most painful to wit-

ness the forebodings of approaching danger from which some of our little company continually suffered. A Persian wheel creaking in the distance, the hoot of some lonely owl, a bat flitting by in the air would cause them to quake. Imagination transformed almost every object that met the ear or the eye into a murderous Sepoy.

* * * In one instance I was compelled to admit the approach of something that was much more alarming. The sound of horses' feet was first heard faintly in the distance, then more distinctly, and evidently approaching nearer and nearer. A moment later and, behold, a company of horsemen galloping up the road toward us! I bade our party move aside to the left and remain perfectly quiet, whilst I rode a little forward and halted directly between them and whatever might be coming. There could be no mistake this time, for there they were, a dozen or more of real Sepoys, formidably armed and mounted, coming right on at a full gallop! I had a pair of saddlebags under me. Reaching down into the pocket at my right, I grasped a loaded pistol, and sat thus in readiness, thinking it would be right to use it, and to sacrifice my life if necessary in defense of my charge, and our timid little company sat trembling, when the Sepoys, dashing up, came to a sudden halt on the road just beside us. Another second and they were galloping on their way. It was only necessary for us to remember a well-known native custom

in order to perceive that their halting before they passed us was an act of respect; and thus relieved, we all dared to breathe once more, knowing that whatever might be in the hearts of these Sepoys, they were up to the present moment at least practically loyal."

First Baptisms. The first baptisms in the mission took place on the 25th of October, 1857, when a Brahmin, the very highest caste, and a Chuhra, an out-cast, or one without any caste, stood up together and were baptized.

The next seven years of Mr. Gordon's life were spent in Sialkot. During that time one of his missionary colleagues, Mr. Hill, severed his connection with the mission and went to America, while another one, Dr. J. S. Barr and wife, came out from America and joined the mission.

Invalided Home. On the 29th of February, 1864, after incessant labors, carried on under very discouraging and trying circumstances, his health gave way. With a groan he laid his head upon the table at which he was sitting, and from that day forward for several years he was laid aside from work entirely with nervous prostration, and on the 28th of November, that same year, in company with Mr. Stevenson and family and his own sister, who were also broken down in health, he and his family left for America.

War and Hard Times. At the time they reached home, the United States had just passed through the terrible ordeal of the Civil War. Living was enormously

expensive, as much as a hundred dollars having to be paid for a good suit of clothes, and from fourteen to twenty dollars for a serviceable pair of shoes. Under these circumstances it was difficult to make ends meet. The state of his health did not permit him to take charge of a congregation, or fill any appointments to preach. For a while he tried to earn a little money by peddling soap from door to door in the city of Philadelphia, but the heat of the hot weather made it impossible for him even to do this. John Wanamaker invited him to give a talk on India to the Bethany Sabbath school. Finding that his strength enabled him to do this, he gave the same talk in some of the churches of the city, and was invited to speak in some of the New York churches also. Aided by his daughter and a little native boy whom he took home with him from India, he gradually added features of interest to his talk, and in connection with it exhibited some curios from India. He traveled for three years throughout the length and breadth of the United Presbyterian Church, lecturing on India, and interesting the people in the field and the work. When he succeeded so well with this "Hindoo Exhibition," he was tempted to make a big thing of it, viz., to import some natives from India, and a lot more curios, and make a *big show*. But feeling that this was not his calling, he gave up this work just as it began to be a financial success. He then bought a

house and lot in Cedar Rapids, Iowa, where his youngest brother David was settled as pastor, and went into the lumber business in that place. He carried this on for a short time, but just as soon as his health permitted, he took charge of a congregation. He organized the congregation of Garner, Iowa, and spent the winter of 1872-'73 preaching in that newly settled country.

*Returning to
India.*

But his heart was in India, and as soon as his health permitted, he returned to his work there. In the autumn of 1875, in company with his family, he set sail from Philadelphia, in the steamship Ohio. After twelve days of sailing across the Atlantic, they landed in Liverpool, England. Going from there to London, they took another ship, which landed them in Bombay in just one month's time. This trip was very much shorter and in many ways formed a great contrast to the one undertaken twenty-one years before in the "Sabine."

The ten years between '75 and '85 were spent mostly in the new mission station of Gurdaspur. Work had been started in this station two or three years previous to this time, but the church building in the city and the mission residence near by were built by him, and evangelistic work in the city and district was pushed as vigorously as possible.

Extracts from a letter written during this period to the "United Presbyterian" will give a glimpse of his life, and will also show how it was

his habit to utilize every opportunity of presenting Christ as the Savior of men to all with whom he came in contact. The subject of the letter is "Going to Presbytery."

"The direct route from Gurdaspur to Sialkot across country is about sixty-four miles, but this road having many bridgeless streams, being little traveled and much broken by the rains, it was thought better to go to Amritsar, forty-four miles distant, take the cars around to Wazirabad, ninety miles, and thus reach Sialkot by twenty-seven miles more of wagon road. Accordingly, a horse and buggy were hired from the livery stable with which to reach Amritsar. I have used the terms 'buggy' and 'livery stable' for convenience, but must explain.

*Going to
Presbytery.*

"* * * The horse, like nearly all native-bred and native-owned horses, consisted of the frame, outside covering and a scant filling, with the temper and manners badly spoiled in the breaking.

"It takes much experience to be able to seat yourself comfortably on this three by three and a half foot platform. * * Besides, the platform is highest at the front end, which tends to tilt you backwards; the back at the same time pitches forward at the top, so that the very thought of wedging your body down into that acute angle is somewhat painful. The plan adopted was to fill that angle with our roll of bedding and sit in front of it, extending the legs forward at one

side of the horse, and, for a change of position, putting them at the other side or both sides.

The native name of this vehicle is a *yekka*.

Rough Travel.

“ * * * The program was to reach Amritsar, if possible by 1 o'clock in the night, and get three hours' sleep at the railway hotel before the 5 o'clock train would arrive. Batala, twenty miles on the way, was reached at about 10 o'clock, when a new horse and driver took the place of the old. There is generally much ado to get a native-bred horse into motion. * * * After a while the driver himself became impatient, and with much vehemence called the horse an infidel! At this the animal appeared somewhat startled, but the effect was of short duration. The driver then called the meek sufferer *a thief*, and then *the son of a thief*, and added that he would get down and *staighthen him*. This latter threat seemed effectual, and we got fairly into motion. An effort to sleep seemed now in order, and assuming the shape of a carpenter's square, with the body across the yekka and the feet out beside the horse, I might have succeeded if the wheels had been round; but they were not exactly so, and the thump, thump, thumping induced me to abandon the attempt, and, instead of sleeping, to get acquainted with my only companion and to teach him something good.

“In answer to my questions, Miram Bux, who though a Mohammedan, seemed teachable and sociable, informed me that he was the brother

(which means very near relative, and in this case meant brother-in-law) of Allah Ditta, who had brought me as far as Batala, that they were not hired drivers, but owners of their horses.

“‘Are your parents living?’ I asked.

“‘No,’ said he. ‘My father died eighteen years ago, and my mother five.’

“‘What is your age?’

“‘Thirty-five or thirty-six,’ was his reply.

“‘How do you know?’

“‘My mother said I was thirty-two, and she died five years ago.’

“‘Is it just five years ago?’ is asked.

“‘Well,’ he said, ‘it may be a couple of months less or more.’ I took no notice of these discrepancies (which are to be considered very slight indeed among a people, multitudes of whom cannot tell within five or ten years of their true age), but continued to ask:

“‘Did your mother know she was going to die?’

“‘No,’ he said, ‘no one ever knows just when he is going to die.’ I then told him the story of a good man who was stoned to death for preaching God’s word, and who saw Jesus at the right hand of God and prayed, ‘Lord Jesus, receive my spirit’—then knelt down and prayed for his murderers, and immediately died. He expressed great admiration at so wonderful a death of so good a man, and corrected his former remark by saying: ‘My father, just a week

*Personal
Work.*

before his death, called mother to his bedside, and bade her show me (their only son) the place where the family treasure was hidden; but she tried to persuade him that death was not so near as all that, and that he would soon be well. Father became angry at her disobedience, and told me the spot where it was buried (a secret known only to themselves hitherto). I dug in the clay floor as directed, and found the earthen pot which contained one thousand seven hundred and twenty-five silver rupees, a pair of solid gold bracelets worth 600 rupees, and a pair of silver bracelets worth thirty-two, besides a few earrings and other jewels.'

"'Have you got it all yet?' I inquired.

"'The money,' he replied, 'is all gone, and was chiefly spent on the marriage of two sisters, and some other dependent relatives. Only the gold bracelets now remain. These I intend to sell by-and-by, and spend 100 rupees of the money for rice and clothing, to feed and clothe Maulvies (Mohammedan D. Ds.) and other good people.'

"'Can you read?' I inquired.

"'Yes,' he replied, 'I have read the World of God (meaning the Koran) all through in Arabic.'

"'Do you understand the Koran?'

"'O, no,' said he, 'I did not read it with the meaning.'

"'Do you know,' I asked, 'that the Koran speaks of Jesus in whom we believe as the only

Savior of sinners, and that it calls him a prophet, and the Spirit of God.'

" * * * In view of all this, with a long journey ahead, calm sky above, and darkness around us shutting out all diversion and interruption, I gave my companion a long discourse on the life of Jesus, the Savior of men."

"* * * 'Miram Bux, this good news is for you, if you believe in Jesus with all your heart, he will know it and remember you.' Here I paused and was silently praying the Lord to bless his word, when he broke the silence by asking, 'When do you return from Sialkot? When will you be at Gurdaspur? Is that your house that is building there? I will come to you often.'

*Pressing
Christ's
Claim.*

" 'Another word, Miram Bux,' I said, 'what did you say you intended to do with that bracelet money?' He answered, 'I am going to feed and clothe Maulvies and other good people for the sake of merit in the day of judgment.'

" 'But you must not trust in that,' I replied. 'Our righteousness is as nothing. If you should steal one rupee out of my pocket to-night, your thirty-six years of good conduct would not save you from being a guilty criminal. * * *'

" 'Again, cannot these Maulvies recompense you? Jesus said that when we make a feast, we should invite the poor, the maimed, the lame and the blind, and we should be blest for they cannot recompense us.'

"For a while he was quiet and thoughtful, and then said:

" 'When I spend the money, I will not do so without first consulting you.'

"During this long conversation, the original program for the night was forgotten. The hours passed swiftly, the horse moved slowly and to our surprise it was nearly train time when we reached Amritsar."

Rich Harvests. During his stay in India between the years '75 and '85, his heart was greatly rejoiced at seeing large ingatherings of souls into the Church and Kingdom of Christ. He had sowed in tears, and it was an unspeakable pleasure to him to see that his labor had not been in vain in the Lord. During this period, the number of communicants in the mission field grew to be over two thousand. In the spring of the year 1885, he returned to America. Nominally, this was for a rest, but not practically so. At the solicitation of Rev. W. W. Barr, D. D., and Rev. J. B. Dales, D. D., the worthy President and venerable Corresponding Secretary of our Foreign Board at that time, he was induced to undertake the writing of the history of our mission in India, during the first thirty years of its existence. Some time before he started for America, in the midst of his other missionary labors, he spent a great deal of time and energy in collecting and selecting material for this history, and after reaching the home-land, he thor-

Writing a History.

oroughly revised his work, and then undertook the publishing and selling of it himself. One great desire of his later years was in some way to earn sufficient means to enable him to be an "independent missionary;" and one reason for his wishing so earnestly to do this was that others who had the means might be led to follow his example. But it was not the Master's will that this plan of his should be accomplished. While still busy pushing the sale of his book, "Our India Mission," he was, by the doctor's orders, compelled to leave this work entirely, and seek a rest and change. Owing to weakness of the stomach, brought on in the first place by having to board himself while attending College in his youth, he contracted a form of bowel complaint which obstinately refused to yield to remedies. Consequently, on the 26th of January, 1887, he left Philadelphia, and spent a few weeks in Canada. His disease getting no better, but rather growing worse, he was prevailed upon to enter the Sanitarium at Clifton Springs, N. Y. Everything that skill and care and the kindness of his many friends could do, was done for him. But his work on earth was finished. One week before he died, he insisted on being taken back to Philadelphia. There, in the home of his dear friend, Mr. J. K. Shryock, who had rendered him valuable assistance in the final revision of "Our India Mission," and for whom he entertained the deepest regard as a

*Sickness
and Death.*

friend, he quietly breathed his last, on the 13th of August, 1887. His grave is in the beautiful cemetery of "West Laurel Hill," near Fairmount Park, Philadelphia, and in the same lot along with him rest the mortal remains of his daughter Maggie, who died three years later, and his wife who died thirteen years after he did. The inscription on his tombstone is as follows:

REV. ANDREW GORDON, D. D.,

BORN, PUTNAM, N. Y., 1828,

DIED, PHILADELPHIA, PA., 1887.

MISSIONARY OF THE UNITED

PRESBYTERIAN CHURCH TO

INDIA FOR THIRTY YEARS.

"GO YE THEREFORE AND TEACH ALL
NATIONS."—MATT. 28: 19.





SOPHIA E. JOHNSON.

IN THE FOOTSTEPS OF THE GREAT PHYSICIAN.

SOPHIA E. JOHNSON.

BORN IN THE CANTONMENTS OF BAREILLY, INDIA, IN 1852.

DIED AT JHELUM, INDIA, APRIL 9TH, 1902.

"And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give."—Matt. 10: 7, 8.

"Oh, that I could find time for a good long rest. I do need it."—Mrs. Johnson just before her death.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."—Matt. 25: 34, 35, 36.

IMPORTANT DATES AND EVENTS IN MRS. JOHNSON'S LIFE.

- 1852. Born in the cantonments of Bareilly.
- 1876. Beginning of friendship with Gordon family.
Domestic trials.
- 1880. Through her efforts, the Zenana Hospital is opened September 17th.
- 1885. Enters the Pennsylvania Women's Medical College at Philadelphia, in October.
- 1890. Death of her mother.
Returns to India as medical missionary.
- 1896. Good Samaritan Hospital is opened at Jhelum, April.
- 1900. Returns to America and attends Ecumenical Conference.
- 1902. Dies April 9th.

V

SOPHIA E. JOHNSON

IN THE FOOTSTEPS OF THE GREAT PHYSICIAN

BY MISS MARY J. CAMPBELL

It is Sabbath evening in the pretty little station of Gurdaspur. The season is the early summer. All day long the wind, thick with dust and hot, has raged, and found many an entrance through closed doors into the bungalows and added more dust and heat to the already stifling atmosphere. But now at evening time, its fury is spent, and into the welcome cool of the twilight may be seen the inmates of homes, high and low, coming out wearily to seek refreshment and rest in the pleasant evening air.

Our interest is centered in a group of missionaries, a father, a mother, a son and two daughters who have just come out from one of these dimly-lighted, close bungalows. They are glad of this short respite from the heat, even though they have borne cheerfully the long, sultry hours of the day. Time has not dragged in the missionary's home. The usual morning services have been held, the native members of the household have been carefully taught the Bible lesson for the day. The beggars who came

A Missionary Family.

to the door have not been neglected. The blind, the lame, the leper, all found their way to the door of this kind-hearted missionary and each one received a little food and was told of Jesus, their Friend.

*Sabbath
Evening.*

With hearts happy because of a day spent in the Master's own way, the members of the missionary family gather in the little open space between the bungalow and the garden, and, as is their wont, sing from memory psalm after psalm as the twilight merged into night. The strains of the tender Shepherd Psalm float softly over the rose-scented garden, to a little camp that is pitched beside a clump of bamboos just opposite the missionary's bungalow. In front of the open tent door a sweet-faced young woman sits. She has lately come to the station with her husband, who has secured a contract for government work in bridge building.

She is very happy in her canvas-covered home and busies herself all day long in the home duties, and finds time to help her husband most efficiently in his work as engineer.

*The Shepherd
Psalm.*

As she listens to the singing from over the way, she wonders who her neighbors are. "What are they singing? How familiar the words seem? Ah, yes, that is a psalm, the dear, old twenty-third psalm," she says softly to herself, and her eyes moisten, for the words of the psalm bring to her memories of her happy school days in Dehra Dun where she had been carefully

trained by kind American teachers. "On the morrow I must cross over and see who my neighbors are."

Next day she came over to the bungalow and introduced herself to the missionary family, and thus, on that summer day in 1876, began the friendship of Mrs. Sophia E. Johnson with the Gordon family.

*Acquaintance
with Gordon
Family.*

Long years afterwards when the youngest member of that family group, the Rev. David Gordon, now a missionary himself in the same old station, Gurdaspur, pointed out the places where the bungalow and camp then stood, he said: "Mrs. Johnson quite won the hearts of our young people that day by her sunny disposition and whole-hearted interest in us."

In Dr. Gordon, Mrs. Johnson found a friend who proved a tower of strength to her in the troublous days which soon befell her. How little she knew of the far-reaching results of that Monday morning call on the plain missionary family! The acquaintance so pleasantly begun rapidly developed into warm friendship, and Mrs. Johnson, so full of energy, asked to be given an opportunity to expend some of it in the help of the missionaries. Dr. Gordon was at that time in great need of money with which to complete the church building which he had been led to begin erecting in the principal bazar of the town some time before. A thousand dollars

were needed for the completion of this place of worship. The money must be raised in India, but where and how? Mrs. Johnson's offer to help was most timely, for when she learned of the present need, she promptly volunteered to go forth and raise this sum of money.

*An Errand
of Love.*

Leaving her happy home, she started forth full of enthusiasm on this errand. She visited friends in some of the large cities and began collecting the money. When the necessary amount had been almost raised her tour brought her one day to the old historic city of Delhi, where she hoped to quickly get the remaining rupees. While there on this labor of love, a shadow fell upon her, a shadow that blotted out all the joy of the past, and made dark the dreary future that stretched out before her. The burden placed upon her seemed greater than she could bear.

*Heartbreaking
News.*

An English woman came to her and said: "I am Mr. Johnson's wife." No wonder Mrs. Johnson refused at first to believe these cruel words. She naturally thought this the work of an enemy and utterly false. How could she believe this of the man to whom she was married five years ago in the English church in the city of Jullunder; the man to whom she had given her young heart's deepest affection! Oh, it was not possible that he could have deceived her!

*The Fact
Confirmed.*

It was proven, however, to be true, for Mrs. Johnson bravely had a searching investigation made. Broken hearted, she turned away from

Delhi and came back to Gurdaspur. Mr. Johnson, as was his wont, on her return home had the servants in clean livery, drawn up in a line before the open door to welcome their mistress home. It is not for us to intrude on the sad interview that took place when the doors had been closed to the outside world. It is enough to know that Mr. Johnson bitterly regretted having deceived her. He pleaded in extenuation that he had learned, as he thought from reliable sources, that his wife was dead and that he was left free to marry again. His wife had deserted him and had given him every reason for being lawfully separated from her; the very mention of her was painful to him; moreover, he was afraid that if Mrs. Johnson had known the truth, it might have proved a barrier to their union. These, and other reasons, he now gave for having kept from her these pages of the past.

She loved this man, and her heart was well nigh crushed with the thought of what life would be without him, but her proud spirit could not bear the deception, and she felt it was not right for her longer to live in this connection, so she chose a life of poverty and hard work. With what results, her hosts of friends in India and America well know! Her strength and true nobility of character, shone out clearly at this time, as with one stroke she cut off a life of ease, for one that was full of pain and sacrifice.

The Parting.

**Friend
in Need.**

It was at this juncture she learned what true staunch friends she had in the Gordon family. Young, alone, without any visible means of support, misunderstood by those who loved her, what should she do? To these missionary friends she now turned in her sore distress and found comfort and help in their sympathy and wise counsel. A short time afterwards, she felt the call to give her life to the missionary work, and she joined the mission band in Gurdaspur as a Zenana worker, being associated for several years in this work with Miss Euphemia Gordon.

**An Absorbing
Work.**

Summer and winter they visited homes in the town and surrounding villages. In this ministration, they were made sad every day, as have other workers since, by the neglect and indifference shown to the poor suffering women who met them everywhere. How they longed to help and relieve them! They now began carrying simple remedies with them.

**Humorous
Incidents**

Dr. Johnson used to laughingly relate one of those first experiences in dealing with the sick. In a village which they visited one day, they met a poor woman who was in great agony. She begged them to help her. Now, all they had left in their bag was a supply of epsom salts. From all they could learn from the symptoms described, they felt this was not the medicine to administer. But the woman and her neighbors were so importunate in their demand for medicine that a dose was finally given, though

with reluctance. The ladies thoroughly alarmed lest the dose might prove anything but beneficial hastened home and went straight to the civil surgeon, a kind Hindu man, and told him what they had done. They described the case as carefully as they could, and asked anxiously if he thought harm had been done. He listened quietly, smiled, then said with deliberation, "No, I do not think you have done harm, but it is not customary to treat a case of tonsilitis in this way."

This Hindu doctor became much interested in the efforts of the ladies to help the suffering women, and volunteered to give them some medical instruction. This offer was gladly accepted, and once or twice a week they went to him for lessons. The practical knowledge gained by Dr. Johnson, in those days of preparatory work, was of great use to her in the larger work which she found awaiting her in after years.

*Medical
Instruction.*

Dr. Behavi Lal, for that was the name of the Hindu doctor, belonged to a reform sect of Hindus called Brahmo Somaj. He was a polite native gentleman of the old school. Such manners as his are seen all too rarely in these days of popular English education. While most enthusiastic for the welfare of his own sect, he did not oppose others, and was favorably impressed with Christianity. At the time of the building of the church in Gurdaspur, he was engaged in erecting a place of worship for the Brahmas. There was

a bit of rivalry, on his part at least, as to which building would be first completed. His was finished first and a few services held, then it fell into disuse, passed into the hands of the mission and for more than twenty years has been the home of the native pastor of the congregation. May we not take courage from the thought that even the best reforms of the old faiths cannot long stand before God's truth.

The Gurdaspur church was finished in due time by Dr. Gordon. The money secured by Mrs. Johnson on that sad tour was sufficient for the purpose.

*A Zenana
Hospital.*

With her increased knowledge of the healing art, came a keener realization of the sufferings endured by her sisters, and she determined to make a great effort to help those of the town and surrounding villages. We learn from "Our India Mission" that with this in view, a building was rented near the new church, and on September 17, 1880, the Zenana Hospital was opened for the admission of patients and the dispensing of medicine. This was the beginning of medical work in our India Mission, a small, humble beginning, but owned and blessed by the Great Physician.

*Need for
Medical Work.*

It has grown until now we have medical work for women firmly established in four Mission stations. What shall we say of the need in the remaining stations, 11 in number, and in the large outlying districts, overflowing with crowded vil-

lages where there is practically no skilled medical aid for the women. Again and again, the missionaries look on with aching hearts at the untold agony suffered by the women and long for the time when the kind, gentle ministrations of women physicians shall be accessible to all. In their time of great need, the women go to the native Hakim, whose treatment seldom gives relief, and is often brutal. One must live oneself in a place far from medical aid in order to appreciate what the native population suffer.

Into the neat little hospital opened by the Gurdaspur ladies, the sick began coming eagerly from the town and near villages. It needed no advertising to make it popular. There was a yearly average of one hundred patients, gradually increasing from year to year, who received treatment in the hospital, besides an average of 2000 more who merely received medicines and treatment at the dispensing room.

From among the patients two young women professed their faith in Christ and were baptized.

The work, growing from year to year, and having passed the period of mere experiment, these ladies, experiencing the difficulties and responsibility of carrying it on with only the limited knowledge of medicine which they had been able to acquire under great difficulties, went to America and entered the Pennsylvania Women's Medical College in Philadelphia in October, 1885, closing the Zenana Hospital until they had

*A full
Medical
Education.*

become fully qualified as physicians, when it was hoped the work should again be resumed. This hope for Gurdaspur and surrounding places still remains unfulfilled.

*From India
to America.*

Mrs. Johnson accompanied the Gordons on the long sea voyage to America. We know it was hard for her to leave India, the land of her birth, her mother, and brothers, who were dear to her. More precious, however, than all these was the medical knowledge, in whose quest she was going to the Western World, that she might be fully prepared to help those who were always pleading, pleading for relief.

Her first experiences on American soil were not of the character she had been led to expect. Writing back to India she said: "I cannot tell you how shocked I was while waiting in the Custom House in New York for our boxes and trunks to be passed, to hear the terrible oaths that fell from the lips of the workmen. I never heard anything like it in India."

*Power of
Adaptation.*

She quickly learned to love the American people and easily adapted herself to the new life; indeed, her friends thought it very wonderful how she won her way so well and quickly among a strange people. She made friends wherever she went. She took great delight in assisting in the household work, and was always helpful and easily entertained. The young people of other homes, as well as those of the Gordon family, now learned to love her.

She entered upon the college work with great enthusiasm. Although not having had the early educational advantages enjoyed by many of her fellow students, she nevertheless stood well in her class, for she had native ability and had done much practical work. She often spoke with deep appreciation of the help she received from the friendship of Rachel Bodley, the dean of the Medical College.

Being short of funds and having heavy ex- *Short of
Funds,*
penses to bear, she had to plan ways of earning money. For a time she served as janitress in the college. After the publication of "Our India Mission," she became an agent for that book, and was most successful in selling copies, even in places where others failed, simply because she would not give up. She felt she was working for her sisters in India. She spent the vacations of her last two years of college life largely in giving lectures on India. She was popular in this and became well known to a large circle of friends, East and West. From this time on, she had no lack of funds with which to complete the medical course.

She often related in her inimitable way (for she *Her First
Public
Address.*
excelled in story telling) her first experience on the platform as a lecturer. She was to speak in a small country church in the West. She had carefully written out all she had to say, lest she might forget. "When I arose to address the audience," she said, "a trembling fit seized me

and I shook so badly that I clutched the manuscripts firmly with both hands to keep myself from sinking to the floor. It was with difficulty I could see to read what I had written, and my voice was almost beyond control. The nervousness, fortunately, passed away and I finished, I trust, in a fairly creditable manner, but never again did I trust myself with a written speech." And she did not need one.

*The Women's
Board.*

It was during her stay in America that the Women's Board of Foreign Missions was organized in the United Presbyterian Church. She was deeply interested in this development of women's work for missions and considered it a privilege to help its growth in every possible way. She won a place for herself in the hearts of the members of the Board, as well as staunch supporters in the work she opened on her return to India later as a missionary of the United Presbyterian Church.

*Loyalty and
Devotion.*

Her gratitude for sympathy and encouragement in the mission and church at home during the great trial of her life won her to our church in a strong affection which tempting offers for higher salaries in other churches could not turn aside. She worked for our church and our Mission with a zeal which was highly commendable.

Mrs. Johnson took an active part in the Christian work in Philadelphia during her college course. She attended the North Church, of which Rev. Mason W. Pressly was the pastor.

She helped organize a Y. W. C. A. in the medical college. Her days of preparation in America were well spent, and in 1890, when on her return to India as a missionary, she was appointed by the Mission to open medical work in Jhelum, she seemed in every way well prepared for this new and difficult field to which the appellation "Stony Jhelum," given by herself, seemed most fitting.

She met with a kind reception by the Mission, *Back in India.* and was warmly welcomed by the missionaries of Jhelum.

The subject of our sketch was twenty-five *Parentage and Early Life.* years of age when she first met the missionary family. Her birthplace was in the cantonments of Bareilly, five years before the mutiny sent a thrill of horror throughout the civilized world. Her father, who was of Scotch descent, was a soldier in the British army. The mother was one of India's own daughters, a woman of an unusually strong character, brave, self reliant and devoted to her family. There was only one bit of alloy in the happiness of that home. The father was an earnest follower of Jesus, but the mother, who had been educated in a convent, was baptized into the Roman Catholic faith. Her mind had been poisoned against the truths of the Bible. Her husband was greatly concerned over her spiritual condition, and made her a subject of much prayer, but he wisely refrained from forcing her to listen to the reading

of the Bible or of attending Protestant services. He waited patiently and prayed.

**A Remarkable
Conversion.**

When the third child, Sophia E., was a babe in her mother's arms the change came. Mrs. Watson had occasion on returning from mass to cross a certain bridge where a missionary stood preaching to a large crowd of people. Baby Sophia was in her arms. She felt it was a sin to hear the missionary's words and tried to stop her ears, but had the use of only one hand as the child had to be supported by the other, and hence could not effectually prevent the message from being heard, which was, "*The blood of Jesus Christ, His Son, cleanseth from all sin.*"

**The Blood
that
Cleanseth.**

Although annoyed that she must hear the words, yet they were so new and strange that she could not help pondering over them, and in a day or so, told her husband she was convinced that Jesus only could take her sins away. She asked him to call the missionary that she might hear more about Jesus. Shortly afterwards, she was admitted into the Protestant communion. Mrs. Johnson used to tell the story very effectively to American audiences.

**A Mother's
Love.**

One who knew her well says: "I used to wonder where she got her strong, independent character, but discovered it when I met her mother in Amritsar during Mrs. Johnson's absence in America. Although Mrs. Watson was really ill and feeble from fever and old age and in need of special care, she would neither let the mis-

sionary ladies do much for her except to give medicine, or let me minister, when I visited her at Mrs. Johnson's request. She did not want me to write her daughter of her illness. She was afraid if Mrs. Johnson knew of it, she would hasten her return and not complete her course. She was very ambitious to have Sophia finish the medical course and do it well. She longed with all a mother's love to see her daughter again, and this ardent desire prolonged her life many days. She lived very economically in order to save something from her small income for her daughter."

The desire to see her beloved child was not to be fulfilled. Shortly before Mrs. Johnson's return, word came telling of the now severe illness of her mother, and begging her to return. She sent back by cable the one word "coming." A message then came across the waters saying "mother dead."

*The Sad
News.*

Mrs. Johnson said afterwards to a friend: "Oh, you don't know how it almost killed me to hear of my dear mother's death." It was lovely to see such a strong affection between mother and daughter and to see how their lives were bound up in each other. Mrs. Johnson had a strong affection for her friends. This love she showed by rendering help in time of need with an almost reckless generosity.

Mrs. Johnson had four brothers and two sisters. Only one, a brother, now remains of this

■ *Brother's
Recollections.*

large family, Mr. Watson, of Amritsar, who retired on pension a few years ago, after a long and honorable service in government employ. The writer who called on him recently found him living all alone in his once beautiful home, but now dismantled and bare. When asked to give some reminiscences of his sister, his reply was: "She was a good woman;" then immediately began speaking of the Bible subjects that now engross all his thoughts and time. "I do love to study my Bible, nothing else is worth while," he said. "All my family is on the other side. I'm longing to go, too! I know they are watching for me. So you knew my sister? Oh, yes, she was a good woman, so kind and generous to every one. How I miss her!"

*Love for
Flowers.*

Dr. Johnson had every assistance given her by the Jhelum missionaries in opening her medical work. She brought all her old-time enthusiasm into the work. She was pleased with the station. She loved the pretty home and the garden which had been laid out with so much taste by the missionaries. She was passionately fond of flowers. The people soon learned that they could benefit themselves by contributing to this love of hers for flowers. On one of her birthdays, a man came to the hospital bearing a basket filled with roses. A Christian said to him: "For whom are these flowers?" "For the Dr. Mem Sahiba," was the reply. "And why do you bring them?" "Oh, she loves them very much.

This is her birthday, and you see she will give me a rupee for them."

A rented building was secured and work began in it. Part of the first year was spent in *Itinerating* in the large district. A buggy, which Dr. Johnson had specially planned and brought from America, was used in this work. In this tour, she became well acquainted with the village people and afterwards many came to her for treatment in Jhelum when she had established herself there. The work soon outgrew the rented building. A dispensary was erected, which did good service for a few years, then the needs being greater than this building could accommodate, the Good Samaritan hospital grew into beautiful proportions, a gift from the women of our church.

Dr. Johnson had the happy gift of drawing good assistants into the work and she was able to keep them loyally attached to her and the work.

Miss Aileen Moran, a young English lady who was living in Jhelum when Dr. Johnson came to the station, was persuaded to become a member of the household and lived with her until Dr. Johnson's death. She was known by all as the "Doctor's Girl." When Dr. Johnson was invited by the Women's Board to attend the great Ecumenical Missionary Conference held in New York in April, 1900, she was accompanied to America by Miss Moran. She trained several *Training Others.*

native Christian girls as nurses. To her patients, she was not only physician, but friend as well. A missionary, who was treated by her, says: "While I was with her she was so attentive and kind, not only professionally but as a friend. I was living in another station when I began taking her treatment. Thinking I might get discouraged, she wrote, 'Keep up heart and with God's help I will do my best for you,' and she did." "While I was staying with her later on," the same missionary says, "the doctor one day received a message that a young woman, who had been her patient in Jhelum, was ill in Attock, and saying that she was anxious to see Dr. Johnson. Before she had decided to go another telegram was received saying that she need not come, as the patient was too far gone for her to be able to help her. Dr. Johnson was not well herself. She was suffering severely from her right arm, which was partially paralyzed, and it was difficult for her to help herself in many ways. At first, we all opposed her going, and when the second message came, we were the more urgent and she yielded to our entreaties not to attempt the journey. So we sat down to dinner, but she could not eat. She said: 'That girl wants to see me, and, even if I cannot help her professionally, I can show my love to her by going and can give her that much comfort before she dies. It is by loving these people that we can win them.' So she gave her

servant, Mizam, the order to get her bedding and a few other things ready, and she started that night, Friday, on the long, cold journey to Attock, which was over a hundred miles distant. She was back for her work early Monday morning. All the journey, in the trying cold weather, when she was feeling so miserable herself, was taken to show her love for that young girl. On her return she told us: 'I'm so glad I went; the girl just put her arms around my neck and cried when she saw me. I could do nothing to relieve her, for she was far gone in consumption.' "

*For Love's
Sake.*

A very repulsive case was once brought to the hospital. The nurses said they could not remain near the patient. Although Dr. Johnson demanded strict obedience from her subordinates as a rule, she did not insist this time, for she saw, herself, how well-nigh impossible it was to remain beside the sufferer. But the woman was not allowed to suffer. She took full charge, herself, dressed the sores, and never allowed the patient to see how difficult it was for her to come into contact with her.

Her unselfishness was apparent to all. No matter how ill or weak in body herself, if some one needed her services, she rallied all her strength and energy to go to their help.

Much was crowded into the last days of her life. Always busy, she seemed now to have more than the usual burden to bear. She had several

*Busiest
at the Last.*

difficult matters to decide. A hard journey made in the heat had weakened her. A week before the call came to her, the Women's Presbyterial was held in Jhelum. She looked after the comfort of the delegates in her usual hospitable way. Her beautiful home was thrown open to every one.

At this time she was deeply concerned over a patient in the hospital, a poor old village woman from whom she had removed a tumor. The patient had to be carefully nursed, and as the work was very heavy for the young nurses, Dr. Johnson insisted on taking her turn at watching each night in order to give them a little relief.

*In Need
of Rest.*

A few evenings before the end came, she had some of the station missionaries in her home. She said to one of them: "I feel so weary these days. Come and sing to me, Mr. Morton. I just want to sit still and have you sing the good old songs to me."

The evening preceding her death, she was seated in her office upstairs, so very tired and exhausted. She said to her assistant, Miss Matthews: "Oh, that I could find time for a good long rest. I do need it!" The long, long rest was even then very near. That night she went to the hospital and spent some time with her patient. Caring lovingly and tenderly for this poor Punjabi sister was her last service for the Master

on this earth. She would not have had it otherwise.

Coming home from the hospital in the morning, she said she would have a bath, then take a little rest before beginning the day's work. She went to the bath, but was gone so long that her favorite servant, Mizam, became alarmed and said he knew something had happened to the Dr. Mem Sahiba. He succeeded in alarming others. Miss Moran shoved open a door and found the Doctor seated on a chair unconscious. She had had her fourth and final stroke.

All day long she remained unconscious. Missionaries, Christians, servants—all came to minister to her. That night, April 9, 1902, she passed away to her long rest without having regained consciousness. As soon as it was daylight, crowds and crowds of women came from the town, one continuous stream. They came and went so silently, not in the usual noisy fashion of Eastern mourners. Many sat on the floor by the bedside crying softly and many brought flowers and strewed over her. Some refused to leave, when asked to do so that the near friends and relatives might have a little time alone with their dead. They caught hold of her feet and sobbed out, "She loved us and we love her!" "She never refused us!" "She lived for us, don't take us away yet!"

*The Long
Rest*

At the church, men of every rank and station, by the hundreds, came to the service to look

*Tributes
of Love and
Respect.*

once more upon her. Some of the wealthy natives loaned their carriages for the funeral and some helped to carry the coffin to the grave.

The many beautiful flowers sent by the English in the station showed the honor with which she was regarded by them, as did also the large number of Europeans present at the burial service. An English lady wrote of her after her decease: "Dr. Johnson's bright, cheery manner quite won my heart, it is such a joy to meet a cheerful Christian! She was a warm hearted, loving woman, who in small things, as well as great, let her light shine. A personality such as hers exerted a wonderful influence. Sunshine in character is as welcome as it is rare, and all who come under its rays are the better for it."

The news of her death came with a great shock to the missionaries of the other stations. Many of them could testify how untiring and faithful she was in serving them and their children. Even if it was her vacation time, she willingly gave up her rest time to minister to them.

Fifty beautiful years, replete with good works, have been lived by this daughter of India. Of sorrows, she had had many, but they were hidden from earthly friends and told only to Jesus. Sunshine and love always went with her. Her work was finished. The rest for which she longed, eternal, heavenly rest, was granted to her.



ROBERT REED MCCLURE.

THE BEAUTY AND POWER OF A SURRENDERED LIFE.

ROBERT REED McCLURE.

BORN NEAR MCKEESPORT, PA., OCTOBER 4TH, 1870.

DIED AT SIALKOT, INDIA, APRIL 27TH, 1900.

"When I heard of these poor people suffering as they are in this life, and with no hope for a life eternal, how could I continue to amuse myself and my friends with my profession."—Robert Reed McClure, after deciding to give up the musical profession in order to become a missionary.

"For the love of Christ constraineth us; because we thus judge, that one died for all; therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again."—II. Cor. 5: 14, 15.

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin
And all I fought for, win.
What matter I or they,
Mine or another's day,
So the good word be said,
And life the sweeter made.
Ring bells in uncreared steeples,
The joy of unborn peoples;
Sound trumpets, far-off blown,
Your triumph is my own."

—J. G. Whittier.

IMPORTANT DATES AND EVENTS IN MR. McCLURE'S LIFE.

- 1870. Born near McKeesport, Pa., October 4th.
- 1878. Confesses Christ.
- 1882. Admitted to Preparatory Department of Westminster College.
- 1890. Evidences of unusual musical talent.
- 1891. Graduates at Westminster College.
Appointed Musical Director at Clarion State Normal School.
- 1893. Becomes a Student Volunteer.
Enters Allegheny Theological Seminary.
- 1896. Appointed as missionary to India.
- 1897. Sails, with Mrs. McClure, for India.
- 1900. Attacked with fever, April 17th.
Dies April 27th.

VI

ROBERT REED McCLURE

THE BEAUTY AND POWER OF A SURRENDERED LIFE

BY REV. WILLIAM B. ANDERSON

In 1870, near McKeesport, Pennsylvania, God *Parentage.* sent a little son into the home of Richard and Annie Reed McClure. Mr. Richard McClure is a man of sterling qualities, reserved with strangers, most passionately fond of his family, and honored and respected by all who know him. His wife was a woman of beautiful character, sensitive, musical, and a devoted Christian. Into such a home came this little son to whom the name Robert Reed was given.

His boyhood was spent in his home in the country, where his parents lived until he was twelve years old. Up to this age he attended a country school, and from his infancy seems to have shown more than ordinary intellectual promise. Of those days the following *pictures* are taken from the "Junior Missionary Magazine:"

"The *first* is that of a quaint old country *Public* church, where a large congregation gathered one *Confession* bright, beautiful Sabbath morning more than *of Christ.*

twenty years ago, to celebrate the dying love of our Saviour. Among those who confessed Christ among men for the first time is a noble looking fellow of eight years, whom the visiting minister solemnly commends to the love and sympathy of the older members, as 'the youngest person he has ever received into the church, but who has given strong evidence of an intelligent faith.' All nature in its summer beauty, that morning, seemed a beautiful surrounding for so fair a picture.

"The *second* is that of a small Sabbath School assembled in a country school house some years after. The central figure is this same little boy, who now comes forward and in a clear voice and modest manner gives the full text of the lesson for the day from memory without a single mistake. 'His usual custom,' we are told."

At College. In 1882, when Reed was twelve years old, his parents moved with the family to New Wilmington, Pa., the seat of Westminister College, where the children might have the benefits of a college education, together with those of the home life. Reed was soon admitted to the first class of the Preparatory Department of the college, and read from there through the full classical course in the college without any interruption, excepting the year of his absence from class at the time of his mother's death. This sad event made a very deep impression on his mind, and he always spoke of his mother with the utmost tenderness

and reverence, as if in his memory she were always now the mother glorified.

His life in college, like his life following that time, was characterized by his great power of concentration. Whatsoever his hand found to do, he truly did with his might. His class fellows in college and seminary were astonished by the rapidity and thoroughness with which he could master his lessons. Either he did not touch a thing, or he did it well.

Together with a mind of strength and brilliancy. God had given him a body of unusual health and vigor. He was fully six feet tall, with a powerful frame, muscles like hickory, and a deep musical voice. While taking a lively interest in the athletics of the college he did not take any part in them himself, but was known as a tireless walker. Also several times while in the seminary he rode his bicycle from his home to the seminary, a distance of sixty miles, between breakfast and lunch, and, coming in, went about the ordinary duties of the day claiming to feel no fatigue from the exertion. He was so hardy that he seldom put on an overcoat even in the coldest weather.

*A Sound
Body.*

While he must have been a marked man intellectually in the college, his intellectual superiority was almost lost sight of in the greatness of his musical talents. His mother had prayed that her little one might be given marked musical ability, and so earnest was her desire for this

*Musical
Talent.*

that when she heard him while a mere baby hum the part of a melody, she ran weeping with joy and caught him to her breast. While studying in college, he also began his musical education. When a mere boy he played the leading cornet in the town band, and with the help of a friend who assisted him with the merest elements of violin playing, he learned to play on that instrument. In the college musical conservatory, he took instructions in piano, and it was upon this instrument that he lavished his efforts. These efforts were attended with early and pronounced success. While still very young he astonished friends and strangers with his performances in public.

After his death an intimate friend wrote as follows:

First Impressions. "The first time I saw McClure was in the fall of 1890, when I entered college in New Wilmington. It was on the first evening of my attendance at a literary society, and some one moved that Mr. McClure be asked to favor the society with a piano solo. I remember there was an immense round of applause and, in the midst of this, a tall boy of eighteen rose and crossed the hall in a very confused and embarrassed manner. When he seated himself, he was so nervous, or seemed to be so, that I was sure he would not be able to get through a selection. I can yet see him so well. He sat a moment looking at the keys, and then began to play a

simple piece, 'The Shepherd Boy.' It was such a simple little thing, and I had heard it so often before, but I had never heard it in that way. I forgot that the player had seemed nervous when he sat down, and I forgot that I was in new circumstances, and in the midst of a college audience, and I saw green fields, and blue sky, and sunshine, and clouds, and I heard birds, and brooks, and through it all the clear tones of a flute. Then suddenly I saw chairs, and men, and the player rising and walking nervously back to his seat in the audience. Then there was a perfect storm of applause, and an encore, and that was the first time I heard McClure play, and the first time I saw him, in fact.

"His home was in the town, and he was then **■ Musical Enthusiast.** in the senior year in college, both in music and in the classical course. I soon learned to know him as a great musical enthusiast. I think no one of us ever called him a 'crank,' for he had too much genius to be that, and we were all too fond of him and his music. An enthusiast he was, though, and he seemed to think of nothing but his music all the day, and I suppose from his conversation that he dreamed of it at night. My picture of him in the old college days is either in the street carrying a pile of sheet music under his arm, or sitting at the piano oblivious to all else on earth. He had a remarkable memory, and used to commit a great number of selections to memory so that the notes

would not be 'in his way.' He was thorough to a degree, and would pound at a passage until he had it to his entire satisfaction. His endurance of mind and body seemed to know no end, and he would sit and practice hour after hour, and say that he did not feel in the least fatigued. In that year music was his air and sunshine, and how he enjoyed life in it!"

In June, 1891, he graduated from Westminster College in the classical course, doing himself the credit of passing with honors. He also graduated from the conservatory in the same year, with the assurance of his teachers and friends that he had a great musical career before him if he improved his opportunities.

■ *Professor's
Estimate.*

One of the Professors in the college wrote about him shortly after that time: "In an experience of twenty years with students I think I may safely say he is the brightest man I ever knew. His power to work seems almost without limit. He carried our full college course and full music course here for the last three years, and ordinarily one of these is considered full work for a student. Beside this, Mr. McClure had several private pupils in music. He is a man of fine character, full of enthusiasm in his work, has a keen insight into human nature . . ."

*Under
Sherwood.*

In his last winter in college he interested himself in getting Sherwood, the great American pianist to come to New Wilmington for a con-

cert. The musician's charges were high, and many of the students were not enthusiastic about the concert, but having set his mind on it, McClure sold the necessary number of tickets and arranged for the concert. While there, the great pianist heard the young student play, and, recognizing his ability, suggested that he join his class in Chautauqua the next summer. As this was a rare offer for one so young and having had so few advantages for study, the suggestion was at once acted upon, and arrangements were at once begun for the next summer to be spent in study with Sherwood on the piano, Flagler on the pipe organ, and Wilson in voice culture. This proved for him a summer of great delight and satisfaction. He gave himself up to his beloved music and revelled in it. His teachers seemed to be much delighted with his talents and his diligence, and always afterwards took a lively interest in his progress. Through the recommendation of Mr. Sherwood, he was appointed musical director at Clarion State Normal School in the summer of 1891, where he labored faithfully and successfully during the terms of 1891-92 and 1892-93.

Writing at this time, Mr. Sherwood says of him:

"One of my most reliable and competent pupils (is) Mr. R. Reed McClure, of New Wilmington. Mr. McClure has been a genuine student and hard worker, and he is a man of brains and

musical ability combined. * * * He does good work, analyzing and interpreting music, and investigating the subtle artistic distinctions of modern touch and technique.* * * He is a credit to the profession. His judgment is excellent."

*A Religious
Experience.*

While in college, although a professing Christian, he was not a markedly religious man, but was always a man of highest principles and noblest character. A hatred of deceit, and coarseness, and vulgarity, seemed to be a part of him, but many of the things that afterwards became very dear to him, he looked upon in those days as cant. During his first year and a half at Clarion, he lived on in this same attitude toward things religious, when one evening a friend asked him to attend a meeting of the Y. M. C. A. about to be held. Without knowing why, he consented to go. During the meeting the hymn '*Must I Go and Empty Handed*' was sung, and the words of this song made a very deep impression upon him. He began to question himself as to whether *he* should go *empty handed* into the presence of his Lord.

*The
Missionary
Motive.*

Soon after this, the great Alaskan missionary, Dr. Sheldon Jackson came to the school to speak on the subject of missions. With the impression of the prayer meeting still fresh in his heart, McClure went to hear the missionary speak. It was a meeting never to be forgotten by him, and he here heard God calling him to a life work. He afterward said: "When I heard of

those poor people suffering as they are in this life, and with no hope for a life eternal, how could I continue to amuse myself and my friends with my profession? I used to think that there was nothing in the world so grand as my profession, but now I have found one thing grander." He was so sure from that time that God was calling him to work in the foreign field, that soon after this, in the spring of 1893, he became a Student Volunteer. When he had made up his mind it was fully made up, and although he knew that he would meet with much opposition from friends and relatives, he immediately wrote home what he had decided to do. After this, he never swerved from his course nor faltered in pursuing it. "Pleading, and temptation, and anger, and rebuff availed nothing. He had heard the voice of his great Master calling him, and he must go." Although, previous to this, he seems never to have thought of the possibility of his entering the foreign mission field, he was now told by two persons, who had been well acquainted with his mother, that this had been her prayer for him. How easily God can guide those really committed to Him!

In these days he found true for himself what *The Great Surrender* he afterwards expresses in his own words: "The life of self is only found by the death of self, and true prosperity is found by giving up our interests for His sake." Thus had he learned the lesson of surrender, and having learned it,

he acted upon it to the letter. Concerning obedience, he afterwards wrote in a sermon: "It is easy to obey when no sacrifice is required, and when obedience is along the lines of our aims and purpose, but, when the voice of God calling sounds the knell of cherished ambitions, and when the path of duty lies across the grave of buried hopes, then indeed is the testing time; blessed is he who passes through the fiery ordeal without flinching, without swerving." So did he bring his full, strong life and lay it on the altar of God without reserve.

*The Claims
of Alaska.*

At this time his heart was all on fire for Alaska, and he was most anxious to be sent to that field. The great hindrance to his being accepted for that field was that the Board would not send out unmarried men to Alaska. It was hard for him to give up the desire to go to the land of his first choice, but after careful consideration and earnest prayer he decided to enter the theological seminary and prepare himself to go to some other field.

*At the
Theological
Seminary.*

In the autumn of 1893, he entered the Allegheny Theological Seminary and here pursued his studies for three years. Here life was new to him. There was a change in all his aspirations and ideas. He saw all things with opened eyes, and life now had a profound meaning. All the earnestness that had characterized his study of the piano was now thrown into the study of theology and missions. Of those days his inti-

mate friend and class fellow, Rev. O. Crowe, writes:-

"I confess that he was always something of a marvel to some of his fellow students. If he had genius as a musician, he had also marked ability as a student, being able to grasp a lesson in theology or church history with an ease that was remarkable. Not that I mean to imply that he was superficial. He was too honest at heart to be satisfied with a skimming over the surface. When he met with points of difficulty, he read and studied and revolved them in his mind until they were settled to his satisfaction. He was thorough in all that he did.

*A Classmate's
Estimate.*

"As a student in the seminary he was held in high esteem by all the professors, and had the respect of all his fellow students. He scorned any shirking of duty; he held himself aloof from anything that was questionable for a Christian to do, and he held in supreme contempt any who dishonored their high and holy calling. Being naturally of a reserved and retiring disposition, his genius and brilliancy were not apparent on slight acquaintance. He enjoyed the seminary life and carried on the studies faithfully, but he held this as only a means to the great end he had in view. His dominant purpose from the time I first knew him was to preach the gospel in the dark places of the earth where Christ had not been named. To this aim, all else was subservient. A volunteer at heart, he gladly gave

up his musical profession that he might fit himself for service in the foreign field. Never did I hear him express the least regret for having given up the musical profession for that of the foreign missionary."

*Qualifications
and God's call.*

When God called him to this work, few knew that he had such qualifications for a preacher and a foreign missionary, but God knew it. Concerning the matter of necessary qualifications he himself has written: "When God has a work for us to do, we need not trouble ourselves about our qualifications; when He calls, He will supply the fitness, if we place ourselves in His hands." God showed in his life how safe a rule this is to follow.

Concerning his sermons one has written: "At college I never heard him in a literary effort, but in the seminary he proved that he had in him all the elements of a sublime writer. When he took up a subject to treat it, he first went to the bottom of it, and went through all its details, and then, with all the earnestness that had characterized his musical life, he threw himself into the illumination of it for the benefit of others, and his sermons were gems of literary beauty. This is only the human side. They did not stop there, nor did they begin there, but they were full of the life earnestness that had called him to lay down his life for the brethren. First and above all, his sermons had the gift of the Spirit, but besides this they had

majesty of style, soundness of reasoning, clearness of diction, and the smoothness of a poem. They showed the magnificent powers of the man, but better than this, they showed that he was all God's man."

When he offered himself for the field of India to the Board of Foreign Missions of the United Presbyterian Church, there was much discussion in the Board as to whether they would send out an unmarried man or not. At first, little encouragement was given to him by the Board, and while his case was under consideration there, he procured the rules governing, and the forms for application for admittance into, the China Inland Mission, with a view to making application to them to be sent out to China. The United Presbyterian Board in the mean time decided to make an exception to their (then) rule, and send the unmarried applicant to India. His appointment was confirmed in the spring of 1896, and with much joy he went to his home to make preparations for leaving for his new field of labor. *Volunteering for India.*

Some months previous to this, Mr. McClure had discovered his love for a friend of long acquaintance, Miss Alice Elliott, of New Wilmington, and had made it known to her, asking her to accompany him to his chosen field of labor. Although his love was reciprocated, Miss Elliott could give him no definite answer as to her being able to accompany him to the foreign field, *Love and Service.*

and, in fact, the way of her going seemed entirely blocked by conditions in her own home. Although the most devoted of lovers, the thought of giving up the call of his God for the call of his heart never seems to have occurred to him; the question was whether she could go with him, or whether he would go alone, but in any case the final decision would be to go. A short time before his date of sailing, God so planned that Miss Elliott could accompany him after another year. He laid the matter before the Board, asking them to defer his sailing for another year, which they did.

*Pastoral
Work.*

During the year of waiting he acted as stated supply for the congregation of Mumford, N. Y., where, in various ways, he spent the time in further preparation for his work. He was always a careful sermonizer, and much of his time was spent in that work, but he found time to perfect himself in the art of photography to a surprising degree, hoping that this might be of use to him in the foreign field. He also read much in this year that was of much use to him in his after life.

*A Wedding
Scene.*

From the same number of the "Junior Missionary Magazine" from which a previous quotation was made, there is the following: "The third and last is the beautiful picture of a marriage scene, in a cozy home, made bright with flowers, friends, and the flutter of gay ribbons, and dainty attire of the still gayer and brighter

young girls. Once more our young, noble looking boy, older grown, is the central figure, and standing by his side is the devoted young girl whom he has chosen to accompany him on his mission of love to the people of India.

"As they are pronounced man and wife the noonday sun throws such a strong, brilliant glow on this lovely picture that we are always pleased to think of it as the sign of the Father's approval on the young life surrendered to him years ago in the church of boyhood days."

This marriage must have been one of those arranged in heaven, for Miss Elliott, besides being so well suited in temperament to be the wife of her chosen husband, was most admirably suited to be the wife of a missionary, being a classical graduate of Westminster College, an earnest Christian, and deeply interested in missions. Here was the founding of a happy, beautiful and blessed home.

In the end of October, 1897, he sailed with his wife for their work in India. Before touching the shores of India, he loved India and, from his wide and close reading about mission fields, he knew more about her history, and her people, and her peculiar needs, than many people find out after a residence of some time in that land. For his first winter he lived in Sialkot, studying the language with a native teacher, and teaching two hours of English Bible in the boys' high school in the city. The six

*Sailing for
India.*

months of the hot season were spent in the mountain sanitarium of Dharmasala with the teacher, and in the autumn, beginning the second year, he was appointed to take up the work in the District of Zafarwal, to relieve Rev. W. T. Anderson, whose time of furlough had arrived.

*The Regions
Beyond*

He had always had a great ambition to preach the gospel where it had not yet been heard, and in his heart had a hope that he would be sent to one of the more distinctly frontier districts. Before his appointment to India, he had begun to take a deep interest in the district of Rawal Pindi, which is almost directly on the border of India, and for a long time had hoped that he might be sent there, but few ever knew of this desire, and when appointed to the new field he went at the work there with his characteristic concentration of energy. His desire to reach "the regions beyond," and the reason for it, is well expressed in a sentence from one of his sermons written before his leaving the home land: "Let us keep clearly in mind the fact that our mission is to evangelize and not to convert the world. . . . Since this is our work it will be apparent to every one that our duty is to seek the 'regions beyond,' to find where the gospel has not yet been preached."

He was a man who knew something of the extreme difficulty of the task to which God had called him. He knew that India's evan-

gelization would not be the work of a day, and that it meant arduous labor. He has written: "It takes more than singing 'O'er all the earth extend his fame' to make the knowledge of the Lord cover the earth. * * * There must be action, vigorous and constant. The idea that the heathen are ready to rush into the church the moment the gospel is proclaimed to them, is a mistaken one. Human nature is much the same the world over and the indifference manifested by men in America in regard to the soul's salvation prevails in heathen lands also; heathenism is not to be overcome without a struggle. Instant action alone will save us from defeat."

While believing in action, he was too well balanced to make the mistake of some zealous young missionaries who rush headlong into demolishing old work and establishing new, without stopping to consider properly and calmly reasons for the old and probable results of the new. Being a man of orderly mind, the first task to which he set himself was to gain a grasp of the situation in his district. He set about it with all patience and fully ready to spend years at it if necessary. Along with this task of grasping the work, he told himself that he must win the hearts and confidence of his native helpers if he would have any success worth the name. This is a much more difficult feat than can at all be realized by any one who has not tried to perform it. Perhaps the only way it can really

*A Systematic
Worker.*

be done is for one to sit down and patiently allow the people to study one's character and motives through and through. They are so used to dissimulation and ulterior motives that they can scarcely be brought to believe in real frankness and disinterested love. It takes patience and forbearance almost infinite in these first months, for they think that the missionary being new to their country is very ignorant of everything, and they try to take every advantage of him. Nothing but the very love of Christ, *lived out*, can win the situation, and this he must have had, for he was winning there. He is remembered with the greatest love by the helpers in Zafarwal.

During the first year of active service in the district, Mr. and Mrs. McClure had a little daughter given to them, who came to them only to leave for the better land. She is buried in the little cemetery in Sialkot.

During the second winter, Mr. McClure kept before him the great desire of his heart to preach the gospel in "the regions beyond," and, although the Christian work in Zafarwal district is very heavy, he succeeded in getting through it and pushing out for a little while into the part of the district where there are no Christians. He was most absorbed in his work and seemed to think of nothing else than the salvation of the souls of those in the district committed to his care.

In all his efforts, he had the firmest conviction that nothing but the word of God, applied by the Spirit of God, could be of any avail whatever in the conversion of the heathen. He lived in an atmosphere of prayer, and in every perplexity and difficulty his first suggestion was to pray over it. He believed much in definite prayer and in expecting a definite answer. In prayer he seemed to stop at nothing and often plead with God to so fill him with the Spirit that he might be used fully, at whatever cost to himself. He had many definite answers to prayer, about which he talked as if they were the most natural thing in the world, as of course they were. He most earnestly believed that the way to get missionaries into the foreign field was to pray them out. Acting on this belief, he had a list of young men of his acquaintance for whom he prayed that God would put it into their hearts to come to the field, and then would open the way for them.

He loved his Bible as only that man can who has resolved to be obedient to it to the utmost. He had a very deep spiritual insight into its truths, and it was such a delight to him that he seemed to be always meditating on its wonders and always finding new ones. His sermons, and his conversation, and his life show that the Bible was indeed to him a living book. From the following it may be seen what his private devotions meant to him: "We may well

*His Prayer
Life.*

*Bible
Study.*

be alarmed at our spiritual state when we lose interest in prayer. But perhaps it is plainly impossible for us to go—what then? PRAY. . . . And when we thus come to God with the needs of the world upon our hearts, ready to be thrust forth ourselves into the field, ready and willing that our prayers shall be answered in our persons, God's word for it, our prayers shall not be in vain."

From the time of his giving up of his life for this work, his reading was largely reading that would teach him more about the great needs of the fields, or how he might obtain power for his work in the field. His library is filled principally with books descriptive of mission work, and mission fields, and missionaries. Perhaps the three men whose books had the largest influence on his life were Dr. A. J. Gordon, Robert E. Speer and Dr. A. T. Pierson. In his library are found all the books of Dr. Gordon, and they have not merely been read, but studied. Perhaps the last book he read, and one for which he had expressed the strongest admiration was Professor Drummond's "Ideal Life." Even as he read this book, he knew much of its deepest spiritual meaning from his own life's experience.

The He seemed a chosen vessel for the work to
Unexpected which he had been sent, and so he was. God
End. chose him, and he responded to God's call and finished his work, and then God called him home. The call to service in glory came to him on Fri-

day, April 27, 1900. The following is copied from the "India News Letter" of May 2, 1900:

"*** On Friday, April 27, at 10 P. M., our dear brother, Rev. R. Reed McClure entered into the fullness of life.

"It is very hard to think of the shock this news *Fever.* will be to a large circle of friends, and especially to the dear ones in the homes of Mr. and Mrs. McClure in America. The news came to us with scarcely less suddenness. It is only a month since we were all at Synod in Zafarwal, and were entertained at the home of Mr. and Mrs. McClure, when Mr. McClure seemed so well and strong. He was the youngest and strongest of our number, and the last one we would have expected to fall a victim of disease. Only two weeks ago, Mrs. McClure and he were in Sialkot, driving the distance of 26 miles each way, and then he seemed in good health, but on Tuesday, April 17, he was attacked with fever. In this country, fever is so common a complaint that we treat it with home remedies as you do a cold, and there was no alarm at first, but on Wednesday there was more fever, and on Thursday Mrs. McClure and Miss Fannie Martin, who was with them, were so alarmed that they sent in to Sialkot for a doctor. Miss McKenzie, the doctor of the Scotch Presbyterian Mission, arrived on Thursday night, and thought the case was not very dangerous, and treated the patient until Doctor Taylor (Scotch Mission) could arrive

from some 40 miles away in Gujrat. He arrived on Saturday and stayed with Mr. McClure until the end, doing all that could be done by a skilled physican. * * * The disease had been pronounced typhoid fever. * * *

"He was surrounded by kind friends with helping hands, and others waited the turn when they too could help. Miss Martin and Miss Young, the lady missionaries of the station, were there. Mr. Gordon had ridden across from Gurdaspur, a distance of forty miles, on his bicycle, at the first word, and Mr. Ballantine had driven out from Sialkot. Mr. Crowe, who has been an intimate friend of Mr. McClure since seminary days, had been sent for and arrived with Mr. Caldwell on Wednesday. As Mrs. McClure had been suffering some from fever, Mrs. Caldwell had gone out and relieved her of all care of the house. All that love could do was done, and all that skill could do, but the Lord had called, and His servant went to Him joyfully.

*God's Acre at
Sialkot.*

"The funeral took place in Sialkot on the morning of April 29, at 10 o'clock. Nearly all the missionaries were present. He was buried beside their little babe, who was taken last year, and close beside our Brother Rev. D. S. Lytle, who was taken only last November. It is a spot that is becoming very sacred to more and more of us, as the resting place of our departed ones.

"Mr. McClure was one of the last two new missionaries to reach the field. He had been here only two years and a half, but his heart had been here for six or seven. In his short time, he had taken a very high place in the esteem of his fellow missionaries as a man of unusual power and promise, and also a large place in all our hearts as a man of love. With our work here calling out for workers, and apparently so little prospect of many being sent, we cannot help asking why God has called one who appeared to us to be so necessary. We do not question God's wisdom, for we know that it is better, not only for him who has gone to the Father's house, but in some way it will be for the Father's glory here. We cannot question, but we cannot but wonder.

" * * * In all his sickness, he knew that he could not recover, and insisted that he would be taken, but he spoke of such experience as cannot be understood by us who have not been where he had walked. To us, it is a memory of separation, and a vacant place in our midst, and a tomb in a strange land, but to him it is a blessed union with his beloved Lord, and the place in the Father's house, and the crown of glory.

" * * * His request concerning the funeral was characteristic of him, that there should be no flowers, and no address of eulogy."

*The Threshold
of Home.*

Here is what death meant to him, as stated in his own words: "To the child of God death is the threshold of the home of rest—the dawn which ushers in the glorious day of peace. And who can realize the extent of such blessedness as this? To rest from our labors is a great privilege, but to rest in the arms of Him who redeemed us is joy unspeakable. In life, we have labored to become like Christ, but we shall now rest in His presence, beholding His face in righteousness, happy in the knowledge of our likeness to Him.

"Do not cling tenaciously to life, as if it contained all of happiness, but looking to the greatness of the reward, joyfully await the coming of death as one who longeth for the coming of the morning. Meet him not as an enemy, but as a friend, knowing that he brings you into the presence of your Lord, and to the enjoyments of your great reward."

*Continuing
his Work.*

He left in India his devoted wife, who nobly laid her life on the altar of service for the land that she had learned to love with him. Mrs. McClure offered herself to the Board as a regular lady missionary, and, without furlough, is finishing out the term begun with her husband. There is one little daughter, Lois Reed, who never saw the face of her father, and who shares her mother's life and burden in the mission field.

And now what of this life of such great promise? Is it thrown away? The Master himself

tells us of it: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." His life was a beautiful grain of wheat, but if he had said, "This grain is too round, and large, and smooth, and golden to throw away into the obscurity of the earth; it contains much that may be useful to the world in other ways, and I shall keep it and use it for the good of mankind and the glory of God in my own way;" if he had said this, he would still have been abiding by himself alone. Instead of this, he counted his life, all precious and golden as it seemed, as less than nothing when he thought of the days of the harvest when he should bring his sheaves and lay them at the Master's feet. Fearing lest he should have to come empty handed into the presence of the Lord of the harvest, he hated his present life for the sake of the life eternal, and now his life is bringing forth "much fruit;" how much, and in what ways, no one but the Lord of the harvest can know until the great day of revealing. To those who have not heard the voice of his Lord as he had heard it and obeyed, this life may now seem to have been thrown away, but one day all shall know the beauty and the glory of a life buried in service for Him, and raised in His resurrection glory.

Surely this life of bare thirty years has calls that must be heeded by many who are trying to follow the Master. What are they?

*Parental
Consecrations*

1st—A call for parents to pray for their children. It may be that these prayers will be answered in ways unlooked for, and it may be that the parents will not live to see the answer given, but one thing is sure, that the prayer will never be forgotten by God.

2nd—A call to parents to dedicate their children to the service of God in the hard places of the earth. When that young man met his mother in the glory of the Father's house, he could take some of the richest blessings that had come to him in his life, and laying them at her feet could say: "These came to me because you gave me to Him for service in the hard places of the earth." Oh, that parents might long to have their precious grains of wheat fall into the ground that they might bring forth much fruit; that they might be willing to have them lose their lives so that they might keep them unto the life eternal.

*The Power of
Concentration.*

3rd—A call to young men and women to form the habit of concentration. Humanly speaking, much of the success of this life will be found to be due to its having gathered up its forces and centered them upon a single point at a time. Whatsoever his hand found to do, he did with his might. A whole-hearted man will bound

over or crash through obstacles that will appal or baffle the half-hearted man.

4th—A call to many to ask whether they are devoting time to worldly pursuits which God wants to use in heavenly employments. Whether they will have to go empty handed into His presence in the day of the great ingathering of eternal fruits. *God's Claims.*

5th—A call to many who hesitate to go to the foreign field because of a gift, real or fancied, which they think would there be wasted. However markedly a man may be gifted in any way, when God calls him there is but one answer possible. *The Supreme Call.*

6th—A call to every one to the most utter consecration to God's service. To let no taste and no pleasure come in to hinder his service, and when once the gift is laid upon the altar never to lift a finger to touch again the tiniest particle for self. *Complete Consecration.*

7th—A call to a life of communion with God in constant Bible study and prayer. A life lived in victory over sin and power in service. A life of the dead self and the living Christ. *Fellowship with God.*

8th—The death of this warrior in the midst of the battle, young and strong, and magnificently equipped, is a call to a thousand of the young men and women of the church of Jesus Christ to awake from the slumber of selfishness, to heed the trumpet call to battle, to leap to their feet *A Call to Young Men and Women.*

and put on the armor of the Lord, and to rush boldly to the front in this awful conflict of Christ and his army against the powers of darkness; a call to fight as He fought, to win as He won, and to receive such a welcome and such a crown as His.

From this life here are the calls, loud and clear. Who will hear and obey? Will you?



APPENDIX A.

MISSION STUDY ALONG BIOGRAPHICAL LINES.

The Plan is to take up for study, in six consecutive Christian Union, or Christian Endeavor, meetings the six lives which are presented in this book. This will necessitate the omission of the regular C. E. topics for these six meetings. Each life presents a different phase of foreign missionary work, so that through the study of these lives an acquaintance will be formed with the different departments of missionary work.

The Authority for launching this Mission Study Course is the following Resolution endorsed by the General Committee and passed by the National Convention of the Young People's Christian Union of the United Presbyterian Church of North America, at its meeting at St. Joseph, Missouri, July 2, 1904:

"In order to develop and maintain an abiding and intelligent missionary interest, we recommend to the societies of the Y. P. C. U. that the six weeks' meetings of February 19th to March 26th, inclusive, be devoted to a study of our Foreign Missionary Work, following biographical lines," etc.

Back of this formal authority lies the need for such a course of study. The Mission Study Course of 1903 proved the value and the practicability of a united study of foreign missions by the Young People. The necessity for renewing such a study of missions is as self-evident as that which calls for the uninterrupted operation of the educational system of our country from year to year.

The Aim is to acquaint the Young People of the United Presbyterian Church with that part of the world-wide enterprise of Foreign Missions for whose maintenance they are becoming increasingly responsible. Interest depends

largely upon knowledge and knowledge upon study. Know and you will feel. Know and you will give. Know and you will pray. Know and you will go. The aim is the realization of that ideal condition in which it can be said, "If you want to know anything about Missions, you must go to our Young People."

The Success and Value of this Course in the experience of your Society will depend upon the amount of enthusiasm and energy, thought and prayer, which you are willing to contribute toward making it a success. No method will succeed of itself. The "gun" counts for something, but the "man behind the gun" counts for more.

Other Methods of Study are also recommended. The Interdenominational Young People's Missionary Movement recommends the organization within each Society of a special class for the study of Missions. The special class method of study gains in intensity what it loses in extensiveness. This book, "In the King's Service," is equally adapted for use in special classes organized for the study of missions.

APPENDIX B.

ORGANIZATION AND LEADERSHIP.

I. THE MISSIONARY COMMITTEE.

If the Mission Study Class is to be a success, there must be, first of all, Responsibility. Nothing succeeds of itself. Who will be specially responsible for the success of the Mission Study Course? The natural answer is, The Missionary Committee. In many societies it may be found better to commit the responsibility to the Prayer Meeting Committee. This matters little, so long as Responsibility is definitely committed. It matters much, however, that the committee in charge be a strong committee. By this is meant a committee (a) willing to work, (b) convinced of the opportunity and need—a Responsible Committee.

Next to Responsibility as a condition of success stands Information. The first duty of the Missionary Committee is to inform itself as to the proposed Mission Study Course and its need. Hold weekly meetings of the committee, and discuss the special needs of your society. Read carefully the general article on this course of study in Appendix A. Read the biographical sketches found in this book, and in connection with these study the outlines of Appendix C, so as to get a clear appreciation of the subsidiary topics which are connected with each life. Discuss in committee meeting the proposed plan until every member has a clear general idea of what is meant by the Mission Study Course. If the Missionary Committee has no clear idea of the aim of the proposed Mission Study Course, the need for it, and the method it proposes to follow, there can be little hope that the society will grasp the subject and enthuse over it.

The next duty of the Missionary Committee is Organization. The duties of the Missionary Committee are varied, and as such can best be accomplished by a subdivision of the committee. Of the five members of the committee, two should constitute the Study Committee, two a Chart and Library Committee, and one a Devotional Committee. These sub-committees should have the privilege of adding to their number others, who may assist them in their work; but these additional members should not be members of the general Missionary Committee, lest it become large, unwieldy, and irresponsible. The Missionary Committee, as a whole, is responsible for the success of every missionary meeting, but the duties of the sub-committees may be specified as follows:

The Study Committee will either provide a leader for each missionary meeting or will lead the meeting in the person of one of its members. It will assign the missionary study to the members of the society, and assist them, if necessary, in the preparation of material.

The Chart and Library Committee will secure the funds necessary for purchasing the equipment described on pages 216-218. It will be the duty of this committee to prepare the illustrative charts suggested on pages 226 et seq. and others which will be described in the Herald. This committee will also strive to secure a thorough circulation of the Missionary Library among the members of the Society.

The Devotional Committee will have special charge of the devotional part of the program at each missionary meeting.

II. THE LEADER AND THE STUDY COMMITTEE.

Who, in your society, will lead the six meetings of the Mission Study Course? This is, perhaps, the most important question, and upon its answer hinges the success of the Mission Study Course in your society. The Missionary Committee may lay the best of plans, but a careless, unenthusiastic leader will be the undoing of all their labors. A good leader must be secured. By this we do not mean a "genius" necessarily. We do mean one (1) who will give time and labor to preparation, and (2) who has some gift

of leadership. Pastors, or other prominent persons in a church or community, should not, as a rule, be chosen as leaders. Better to develop a leader out of the society itself.

It will be found best to retain the same leader, at least throughout the study of each mission field. So much depends upon good leadership, that no mistake will be made in retaining a good leader throughout the entire Course.

In case no one who meets the requirements is available for leader, members of the Missionary Committee may, in turn, lead the meeting.

The leader should, first of all, read "In the King's Service" through very carefully. He should get a clear conception of the geographical setting of each life. He should then examine the outlines given on pages 219-225, until he is able to connect the subsidiary subjects with the lives to which they belong. He may then, by reading and study, increase his knowledge of general history, social customs, and missionary life and work—all of which serve as coloring to the biographical pictures to be presented. The three best books to be read in this connection are Watson's "American Mission in Egypt," Stewart's "Life and Work in India," and Gordon's "Our India Mission," together with the Annual Report of the Board of Foreign Missions.

Immediately after the appearance of the detailed treatment in the Herald, the leader should meet with the Missionary Committee, and the work should be assigned to the sub-committees as follows:

The Chart Committee to prepare Charts, illustrating the Study. The Devotional Committee to provide especially for the closing prayer period. The Study Committee to co-operate with the Leader in assigning work to the members of the Society.

The duty of the Leader of the Missionary Committee is not to lecture. That will kill a meeting. It is to get others to contribute the information. The opportunity of a good leader lies in those few words with which he introduces a speaker and his theme to the meeting, and with which he connects the sub-divisions of the topic, so as to give to the meeting unity and progress. To do this, the Leader must be thoroughly conversant with his subject.

In assigning work to members, three things should be clearly and exactly indicated to them: (a) The particular sub-division of the topic which is assigned to them. This will prevent overlapping.

(b) The sources from which the required information may be secured. Many a subject has been uninterestingly and inaccurately presented, because members did not know where to go for information.

(c) The amount of time to be allowed them. Make this point emphatic, for, otherwise, you cannot carry out your program within the time allotted.

In assigning work to members, the following form may be used to advantage:—

Subject assigned
References
Time allowed
Suggestions

“We depend on you to interest and instruct the meeting in this matter.”

III. THE CHART AND LIBRARY COMMITTEE.

Two members of the Missionary Committee shall constitute a Chart and Library Committee (see page 210), but as there is considerable work for this committee to do, it will be desirable to enlarge the committee by adding three other members.

The duties of the Chart and Library Committee will be:

(1) To provide the Equipment described on pages 216-218.

(a) Every Society should have in the possession of its members several copies of “In the King's Service,” so that those who take part may consult the book without conflict. It will be a great advantage to have every member of the Society own a copy. A personal canvass will induce many to order the book.

(b) It will be found that many churches already possess a large part of the equipment recommended. Some of the books referred to may be in the possession of individual

members. The wall maps of our Mission Fields may, on investigation, be found stowed away in some obscure corner. Take steps at once toward securing this equipment, so that the Society may have the benefit of it at the very beginning of the Course.

(2) To prepare maps or illustrative charts as suggested on pages 226 et seq. or as described from month to month in the Herald.

(a) Tack muslin or heavy manilla paper to floor or wall.

(b) If copying a map, draw, with lead pencil, perpendicular and horizontal lines, $\frac{1}{2}$ inch apart, across the map you are copying; draw similar lines twelve inches apart (or whatever scale you wish) on the muslin or paper; then copy the map a square at a time.

(c) Colors that will not run: Instead of oil, use a combination of one part light varnish, one part turpentine, and two parts japan; stir the colors in as small a portion of this combination as is necessary to form a thick smooth paste; then add more of the combination slowly, stirring all the time, until quite thin. Wet the muslin with sponge, and while still moist do the painting. Appropriate colors are: vermillion, chrome green or yellow, ultra-marine blue, lamp black. White lead will serve to lighten the shades.

(d) Colored crayons of the blackboard variety, dipped into melted paraffine until the pores are soaked (when the bubbles cease), may be used instead of paints. Press hard in using.

(e) Be careful to make the lettering neat.

(f) A brief explanation with the use of a pointer will suffice in the meeting to explain and call attention to these charts. They should be hung, however, in a conspicuous place, so that all may see them readily during the entire meeting.

(3) To secure a thorough circulation of the Missionary Library among the members of the Society. The Reference books should be reserved for reference at the Library, but the Campaign Library should be in constant circulation. The following method has been followed with success:

(a) Let each member of the Library Committee select a book and read it, marking neatly with pencil interesting sections.

(b) Insert in front of book a page with the heading "If you cannot read the entire book, will you not read the following interesting and marked sections?" Then indicate under suggestive titles the theme of the sections, giving page.

(c) Let each member of the Committee see how many members of the Society he can get to read the book he has read and indexed.

IV. THE DEVOTIONAL COMMITTEE.

One member of the Missionary Committee shall constitute a Devotional Committee, but it will be desirable to enlarge this sub-committee by adding two other members. The duties of the Devotional Committee will be:

(1) To co-operate with the leader in making effective the ten minute prayer period with which each meeting closes. This can be done by calling attention to special promises which can be pleaded, special needs which call for intercession, and special examples of the power of prayer.

(2) To try to secure on the part of each member of the Society daily prayer for foreign missions, at least for the period of six weeks devoted to this Mission Study Course. A habit of prayer thus formed may prove to many a lifelong power. By way of suggestion, the following Prayer Cycle is given:

V. A PRAYER CYCLE.

Sabbath.

Pray for yourself, that Jesus Christ may have His way in your life, that you may come into deep and abiding sympathy with Him in His world-wide love and purposes of redemption. John 16: 13.

Monday.

Pray that the wonderful business methods of this age and the mighty resources of the Church's wealth may be consecrated to the extension and establishment of the Kingdom. Haggai 2: 8.

Tuesday.

Pray that God will thrust forth laborers into the harvest—capable, efficient men, filled with the Holy Spirit, consecrated to His service. Acts 13: 2; Matt. 9: 38.

Wednesday.

Pray that the Young People's Societies of the Church may be filled with the missionary spirit, so that an intelligent enthusiasm for Missions may characterize the Church. Acts 2: 17, 18.

Thursday.

Pray that the missionaries and the native workers may, through the quiet indwelling of the Holy Spirit in their hearts, be filled with greater courage, ■ greater love for souls, and greater spiritual power. Acts 1: 8.

Friday.

Pray that the native converts may live holy lives and witness faithfully to the truth; that secret disciples may be strengthened, and brought to an open confession of Christ. Eph. 3: 16-21.

Saturday.

Praise and Prayer:—Praise God for the victories granted to the Church in the past, and pray that Christ may soon see of the travail of His soul and be satisfied. Isa. 53: 11.

VI. PROGRAM FOR THE MEETING.

1. Opening Praise and Prayer.
Five Minutes (5).
2. Missionary Study.
Forty Minutes (25).
3. Chart Reviews.
Five Minutes (5).
4. Prayer Period.
Ten Minutes (10).

Note.—Where the meeting occupies only three-quarters of an hour, the number of minutes indicated in the parentheses may be allowed.

VII. THE EQUIPMENT.

In order to secure the greatest possible benefit from the Mission Study Course, every Society should have the Equipment recommended below. Additional help for use in the missionary meeting will be given each week in the Herald, but constant reference to missionary literature will be necessary in order to make the meeting as instructive and interesting as it can be, and should be. Let the Library Committee begin planning at once to secure for the Society the following Equipment, which will be in such constant use during the Course and which will furnish fuel for missionary enthusiasm:

1. "In the King's Service," text-book to be used by the Young People's Societies in following this Mission Study Course. This book presents the lives of six of our missionaries in India and Egypt. One copy should be in the possession of every Society, indeed is indispensable, while it will be of great advantage if every member can have a copy, as the volume is both interesting and instructive. In paper cover: 30 cents per copy. In cloth: 50 cents per copy. C. R. Watson, 921 Witherspoon Building, Philadelphia, Pa.

2. "The American Mission in Egypt," by Rev. Andrew Watson, D. D., a general history of the foreign missionary work of the United Presbyterian Church in Egypt. \$1.50,

postpaid. United Presbyterian Board of Publication, 209 Ninth street, Pittsburg, Pa.

3. "Life and Work in India," by Rev. Robert Stewart, D. D., setting forth the methods of missionary work in India, the conditions existing and the difficulties met with. 75 cents, postpaid. United Presbyterian Board of Publication, 209 Ninth street, Pittsburg, Pa.

4. "Our India Mission," by Rev. Andrew Gordon, D. D., a history of the foreign missionary work of the United Presbyterian Church in India; out of print, but may be found in many public and private libraries.

5. Annual Report of the Board of Foreign Missions, containing interesting incidents and illustrations referring especially to the work of the past year. FREE. C. R. Watson, 921 Witherspoon Building, Philadelphia.

6. Report of the Pittsburg Semi-Centennial Foreign Missionary Convention, containing full reports of the addresses and conferences. \$1.00 per copy, postpaid. C. R. Watson, 921 Witherspoon Building, Philadelphia.

7. Wall Maps of Our Mission Fields. \$1.25 the set (one of Egypt, one of India). C. R. Watson, 921 Witherspoon Building, Philadelphia, Pa.

8. The Mission Study Pictures. Not only every Society, but every individual member should have a set of these Pictures, as they serve to illustrate our work in both Egypt and India, and make clearer the material found in the textbook and Herald. India Series, 25 cents the set; Egypt Series, 25 cents the set. C. R. Watson, 921 Witherspoon Building, Philadelphia, Pa.

9. Missionary Campaign Libraries: United Presbyterian Missionary Library, fifteen volumes, \$12.00. United Presbyterian Board of Publication, 209 Ninth street, Pittsburg, Pa. The price of these fifteen volumes, purchased singly, would be \$15.11. The entire library is sold at \$12.00, express prepaid. Also Libraries No. 1 and 2; sixteen volumes each. Price \$10.00. C. R. Watson, 921 Witherspoon Building, Philadelphia, Pa.

10. The Mission Study Class, by T. H. P. Sailer, specially helpful to the Missionary Committee. 7 cents. Presbyterian Board of Publication, Philadelphia.

11. The Missionary Review of the World, a monthly magazine treating of missionary work throughout the world, containing interesting articles from missionaries and authorities in all fields. \$2.50 per year. Funk & Wagnalls Company, New York city.

12. The Missionary Manual. By A. R. Wells. 35 cents, and

13. Fuel for the Missionary Fires. By B. M. Brain. Containing suggestions for missionary meetings, practical missionary work, etc. 35 cents. United Society of Christian Endeavor, Tremont Temple, Boston, or 155 La Salle street, Chicago.

14. "A Hundred Girls of India," by Miss Mary J. Campbell, a glimpse into the inner life and thought of India's daughters. 20 cents per copy. C. R. Watson, 921 Wither-
spoon Building, Philadelphia, Pa.

APPENDIX C.

OUTLINES FOR ASSIGNMENT OF WORK.

These Outlines contemplate a main division (Roman numeral) to be assigned to one person. Where the leader wishes to increase the number of those taking part, he may assign one of these main divisions to two or more persons. Where it is found impracticable to cover so much ground within the time allowed, only the sub-divisions bearing asterisks need be treated.

Page references, if not designated otherwise, apply to this book, "In the King's Service." The following abbreviations are used: A. M. E. for Watson's "American Mission in Egypt;" L. W. I. for Stewart's "Life and Work in India," and O. I. M. for Gordon's "Our India Mission."

The Special Papers are for outside work, and go beyond the ordinary scope of the Mission Study Course as used in the Young People's meeting.

CHAPTER I.

JOHN HOGG.

I.* A Map Talk:

Use a world map and also a Mission Map; show route of travel from New York to Egypt; give area of Egypt, comparing with size of some of our States; describe general appearance and topography of Nile Valley; indicate population of Egypt, comparing with size of some of our States (See Geographies and Books of Reference in public libraries; also A. M. E., p. 38).

II. The Pioneer in the Making:

1. Home Influences, 11.
2. In the Mines, 12, 13.

- 3.* An Accident and its Results, 14.
- 4. Night School, 15.
- 5.* Religious Experience, 15, 16.
- 6. College Life, 16, 17.
- 7.* Missionary Motives, 18.

III. Mission Work in the Delta:

- 1.* As a Teacher, 19; A. M. E., 93, 94, 95.
- 2. Completing Theological Course, 20.
- 3. Shipwreck, 20.
- 4.* Work at Alexandria, 21, 48; also A. M. E., 114, 115.
- 5.* Work at Cairo, 22, 23; also A. M. E., 139-148.

IV. Pioneer Work in Upper Egypt:

- 1. Description of Assiut, 24, 25; A. M. E., 176.
- 2.* The Coptic Religion, 25, 26, 60; A. M. E., 53-58.
- 3.* Facing Persecution, 28, 29; A. M. E., 199-236.
- 4. Educational Work, 27, 61, 62; A. M. E., 442-460.
- 5. Meeting False Doctrine, 34; A. M. E., 274-277, 287.
- 6.* Itinerating on the Nile, 36, 37; A. M. E., 140-148, 318-325, 363-364.

V. Measuring the Man:

- 1.* His Intellectual Powers, 42, 21, 24.
- 2.* His Energy and Devotion, 40, 41, 24.
- 3.* Missionary Statesmanship, 22, 60, 58.

Special Papers:

- The Coptic Religion: Its Doctrines and Practices:
See A. M. E., 12-14, 15, 16, 17, 55, 56, 57, 58, 59, 20, 31, 54, 100-101, 123, 244, 253, 265, 110, 139, 153-154, 180, 187, 188, 191, 240, 244, 247, 268, 292, 293, 299, 326-332, 199-238, 269, 157-158, 360, 412, 391, 413, 391. Also Encyclopaedia Britannica, under heading "Coptic."
- The Mission School: The Method and its Value:
See A. M. E., 442-460; also L. W. I., consult Index references under "Educational Policy."

CHAPTER II.

MARTHA J. McKOWN.

I.* Years of Preparation:

1. Early Work in Sabbath School, 47.
2. Educational Advantages, 47.
3. Experience as a Teacher, 47, 49.

II. At Alexandria:

1. Lack of Proper Accommodations, 48.
- 2.* Jewish and Foreign Character of School, 49, 50.

III. At Assiut:

1. Description of Assiut, 52, 53, 54; its climate, 56.
- 2.* Woman's Life in Egypt, 54; A. M. E., 433-438.
- 3.* The Founding of the Girls' School, 55; its growth, 57; how conducted, 58, 63; its successes, 64; need of enlargement, 70; the Pressly endowment, 71, 73; A. M. E., 446-448.
4. Liberating Slave Girls, 66, 67, 68, 69.

IV. Failing Eyesight:

- 1.* The Victory of Submission, 72, 73, 75, 76, 78.
- 2.* Leaving Egypt, 79; at home, 80.
- 3.* Harim Work, 74, 76, 77; A. M. E., 438-441.

Special Papers:

Harim Work: The Method and its Value: See A. M. E., 435-441; L. W. I., consult Index reference under "Zenana Work."

Mohammedanism: Its Doctrines and Practices: See A. M. E., 40-53; L. W. I., consult Index references under "Mohammedanism;" also Encyclopaedia Britannica.

CHAPTER III.

SARAH DALES LANSING.

I. Development and Preparation:

1. Parentage, 84.
2. Education and Literary Ability, 84, 85.
- 3.* Religious Experience, 85, 86.
- 4.* Missionary Purposes, 86, 87, 88, 89.

II. At Work in Syria:

- 1.* Map Talk: indicating line of travel to Syria; location of places named, and character of country, 90, 91, 92.
2. Work Among Jewesses, 93; their hatred of Gospel, 94, 95.

III. In Alexandria:

1. Political Dangers, 100.
- 2.* Mutual Attachment of Teachers and Pupils, 101.

IV. In Cairo:

1. Character of School, 102.
- 2.* A Religious Awakening, 103, 104, 105.
- 3.* Persecuted for Christ's Sake, 106, 107, 108, 109, 110.

V. Married Life:

- 1.* Dr. Gulian Lansing, 110; A. M. E., 397-401.
2. Work Among Travelers, 111, 112.
- 3.* Her Death, 113-115.

VI. Estimate of Character:

- 1.* Devotion to Christ, 83, 87, 95, 98, 99.
- 2.* A Soul Winner, 87, 88, 96, 103-105, 111, 114.
- 3.* A Patient Sufferer, 97, 98, 113.

Special Papers:

- The Story of Bamba and the Indian Prince: See A. M. E., 159, 163-172, 176, 183, 468.
- The Persecution of Fam Stephanos: See A. M. E., 140, 209, 212, 223, 240, 395.

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ANDREW GORDON.

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3. School Training, 122, 129, 130, 131.
- 4.* Religious Experience, 125, 126, 127, 128.
- 5.* The Missionary Decision, 132, 133.

II. Off for India:

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- 2.* Map Talk: show route to India, give area and population, comparing with some of our States; show location of our mission field in the Punjab, 131; also L. W. I., 94-106; O. I. M., 60-88.
- 3.* The Journey From Calcutta to Sialkot, 136; O. I. M., 39-51.

III. Founding a Mission:

- 1.* Problem of Methods, 137, 139; O. I. M., 120-127; L. W. I., 148-154.
2. Problem of Caste, 138; L. W. I., 224.
3. Lack of Funds, 138; O. I. M., 89-101.
- 4.* The Sepoy Rebellion, 140, 141, 142; O. I. M., 128-164.
- 5.* First Baptisms, 142, 143; O. I. M., 177.

IV. III Health:

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V. Return to India:

1. A Shorter Journey, 145.
- 2.* Personal Work, 146-151.
- 3.* Death in America, 151-152.

Special Papers:

- India of 1854: Consult O. I. M., L. W. I., and general histories of India.
- The Caste System of India: Consult L. W. I., Index references under "Caste."

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SOPHIA E. JOHNSON.

I. Meeting the Gordon Family:

- 1.* Map Talk: locate, on a wall mission map, places referred to.
- 2.* Acquaintance Formed With Dr. Gordon, 155-158.
- 3.* The Breaking Up of Home, 158-159.

II. A Missionary Apprentice:

1. Zenana Work, 160.
- 2.* Amateur Medical Treatment, 160-162.

III. In America for a Medical Training:

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- 2.* Making Her Way, 165.
3. Missionary Addresses, 165, 166.

IV. Home Ties:

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- 2.* Her Mother's Conversion, 168, 169.
3. Her Mother's Death, 169.

V. At Jhelum:

- 1.* Her Hospital, 171.
- 2.* Unselfish Devotion, 172-174.
- 3.* Tributes of Love and Respect, 175, 176.

Special Papers:

Medical Work: The Method and its Value: See L. W. I., consult Index references under "Medical Missionary Work;" A. M. E., 109, 243, 300, 394.

Poverty and Illiteracy in India: See L. W. I., consult Index references under "Poverty" and "Illiteracy."

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ROBERT REED McCLURE.

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3. Teaches Music, 185.

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- 2.* The Care of Christians, 196.
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4. His Death, 198-200.

V. The Message of His Life:

- 1.* Characteristics of His Christian Life, 186, 187, 188, 194, 196, 197, 202.
- 2.* The Message, 204-206.

Special Papers:

The Low-Caste Movement Toward Christianity: See L. W. I., consult Index references under "Castes, low;" O. I. M., 421-432.

Missionary Itinerating in India: The Method and its Value: See L. W. I., consult Index references under "Itinerating Work."

SIZE OF OUR FOREIGN FIELDS.



NOTE:--*The States enclosed within the black line have a population equal to the foreign mission fields of the United Presbyterian Church,--16,000,000 people.*

IN OUR FOREIGN FIELDS.

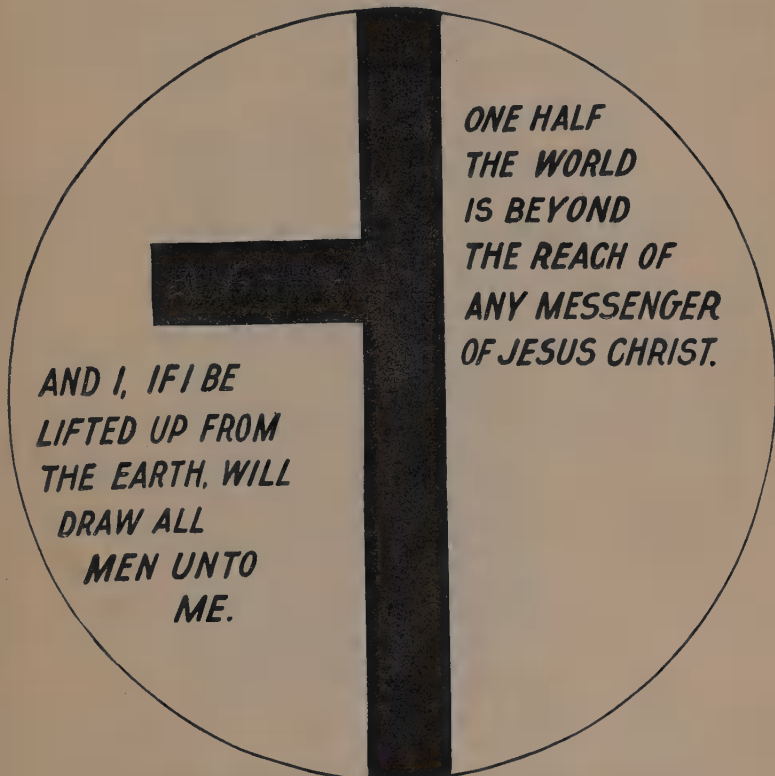


*1 DIES EVERY MINUTE,
60 DIE EVERY HOUR,
1.440 DIE EVERY DAY,
43.000 DIE EVERY MONTH,
500.000 DIE EVERY YEAR,*

"WITHOUT CHRIST."

*WHAT DOES THIS MEAN,
TO THEM?
TO HIM?
TO ME?*

THE UNUSED CROSS.



*ONE HALF
THE WORLD
IS BEYOND
THE REACH OF
ANY MESSENGER
OF JESUS CHRIST.*

*AND I, IF I BE
LIFTED UP FROM
THE EARTH, WILL
DRAW ALL
MEN UNTO
ME.*

HOME AND FOREIGN FIELDS.

OUR
UNITED PRESBYTERIAN
FOREIGN MISSION FIELD



16,000,000

NOTE:--As there is one Protestant church member in America to every three who are not, the Home Field of the United Presbyterian Church is taken at approximately three times its membership.

THE OCCUPATION of OUR FIELDS,



OUR HOME CHURCH and FIELD,
FIELD=THREE TIMES MEMBERSHIP.

*OUR
FOREIGN
CHURCH
AND
FIELD*

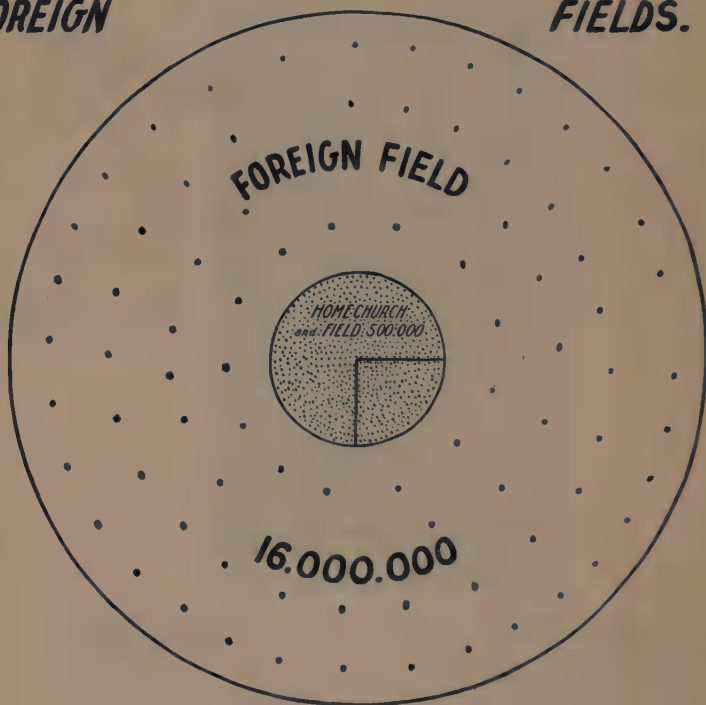


*FIELD
914
TIMES
MEMBERSHIP.*

*HOME CHURCH=120.000 MEMBERS HOME FIELD 380.000
FOREIGN CHURCH 17.500 MEMBERS FOREIGN FIELD 16.000.000*

The Occupation of our Fields,

**SHOWING THE 682 PASTORS AND STATED
SUPPLIES IN AMERICA, AND THE 83 ORDAINED
MISSIONARIES, FOREIGN AND NATIVE, IN OUR
FOREIGN FIELDS.**



HOW OUR CHURCH FUNDS ARE SPENT.

FOREIGN
MISSIONS

10%

CONGREGATIONAL EXPENSES

EXTENSION

WORK

IN

AMERICA

70%

20%

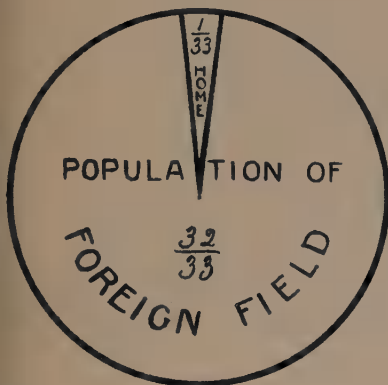
LOVE THY NEIGHBOR AS THYSELF.

WHAT OUR CHURCH SPENDS IN EACH HEMISPHERE



A STUDY IN PROPORTIONS.

THE NEED.

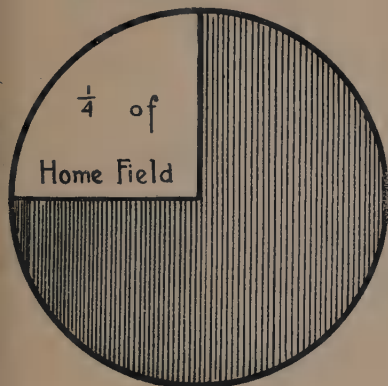


THE FORCE.



THE PROPORTION REACHED.

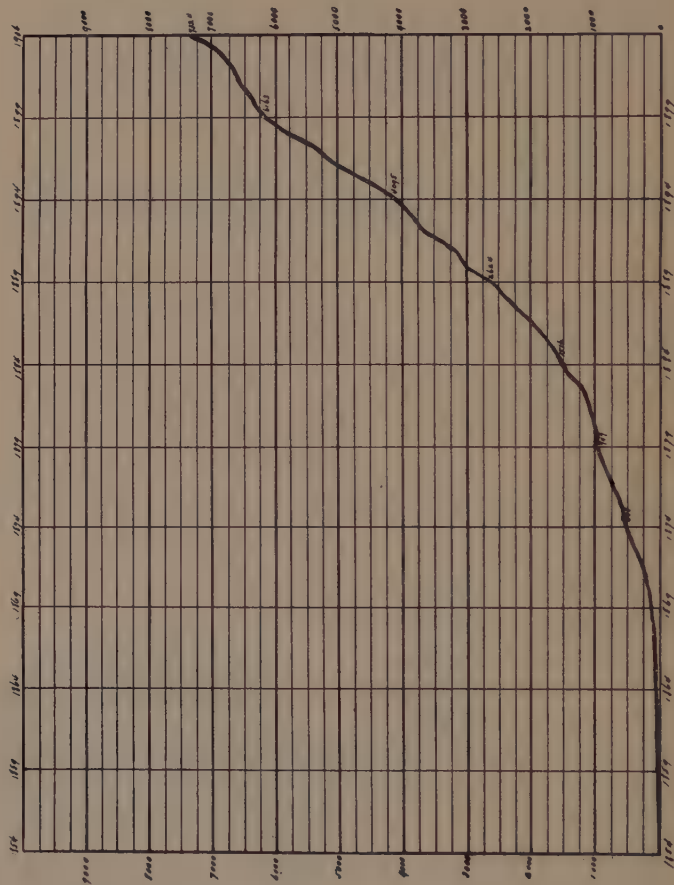
IN HOME FIELD.



IN FOREIGN FIELD.

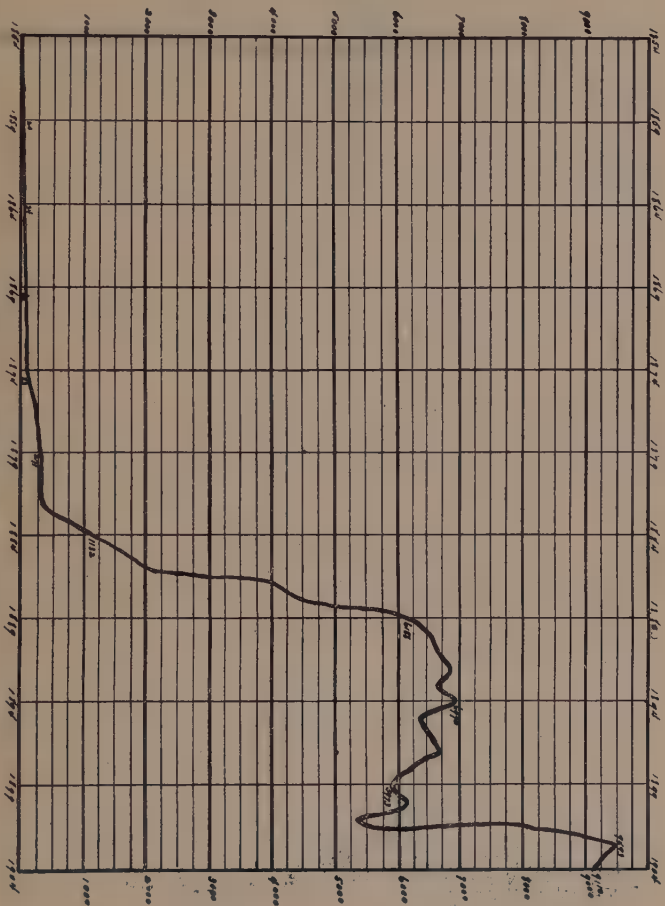


GROWTH OF OUR NATIVE CHURCH EGYPT



FIFTY YEARS GROWTH

GROWTH OF OUR NATIVE CHURCH INDIA



FIFTY YEARS GROWTH

THE FOREIGN MISSIONARY DOLLAR! WHERE IT GOES!



A.—One and three-tenths cents goes to the Emergency Fund. This is often spent in meeting emergencies in the foreign field; in a few rare cases, it is applied to emergencies in administration at home; usually it reverts to the credit of the general fund as a balance carried over to the following year.

B.—Eight-tenths of a cent is applied to interest on monies borrowed to keep the work going until the contributions come in. If the Church distributed its contributions equally throughout the year instead of delaying them until the end of the year, this item of expense would disappear.

C.—Seven tenths of a cent is applied to printing missionary reports and other missionary literature for the maintenance and development of missionary interest.

D.—Two and three-tenths cents is applied to office expenses, which includes the entire administration in America of the quarter of a million dollars (approximately) which is handled in our foreign missionary work.

Ninety-four and nine-tenths cents goes to the work, directly, immediately and unconditionally.

NOTE:—The above proportions are based on the appropriations of the General Assembly in 1904.

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